

A
COLLECTION
OF
SERMONS,

Formerly Preach'd by the

REVEREND

Dr. George Hickes.

VOL. II.

L O N D O N:

Printed for *John Churchill* in *Pater-Noster-*
Row. 1713.



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A
SERMON

Preach'd in the
Cathedral Church
OF
WORCESTER,

On the 29th of May, 1684.

Being the
ANNIVERSARY DAY
OF HIS
MAJESTY'S
Birth, and Happy Restauration.

By *George Hickes*, D. D. Dean of *Worcester*, and
Chaplain in Ordinary to His MAJESTY.

Published at the Joint and Earnest Request of
the MAYOR and ALDERMEN of
Worcester.

The Second Edition.

L O N D O N :

Printed for *John Churchill* in *Pater-Noster-*
Row. 1713.



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To the Right Worshipful
FRANCIS HAINES, Esq;

MAYOR,

And to the Worshipful the
ALDERMEN
Of the CITY of
WORCESTER.

Gentlemen,

THE Style of the Paper, in
which you sent me your joint
and earnest Request to pub-
lish this Discourse, was so respectful
and obliging, that I could not deny

The Dedication.

it without incurring the imputation of Rudeness, especially seeing it was the first Request, of any Kind, that you ever desired of me.

I need not tell the World, how Loyal you are, nor how Active some of you have been in Reforming this City, the very Approving of this Sermon, which all the Enemies of the Government will be sure to condemn, is a sufficient Testification, that you are some of those Worthy Citizens, who in the late distinguishing Times were too honest, and too wise to be misled by those subtle and malicious Enemies of the Monarchy, who are generally known by this Character, that they are for the King against his Evil Counsellors, and for the Protestant Religion against the Church.

I was very much pleased, as well as surprized, to find at my Arrival on the Evening of the Anniversary Day of our most Gracious Sovereigns

The Dedication.

raigns Birth, and happy Return, that this City, now restored to its self, had prepared to celebrate that Auspicious Day in a most Solemn and Festival Manner; and I must bear You and Your Loyal Citizens Witness, that I never saw more Conduct and Order in any Publick Procession, more Gravity in any Publick Joy, or more Universal Temperance, and Sobriety at any Publick Feasting among all Sorts of Persons, exactly agreeable to that Seasonable Exhortation, with which I concluded this Sermon, which now is no longer mine, but *Yours*. I am very sensible it deserves not half that Great Opinion, which you have expressed of it, and if it answer those Ends, but in any tolerable and competent Measure, for which you desired me to make it publick, especially among the People of this City, to whom I am bound to have a particular regard, I shall think

A ;

my

The Dedication.

my Pains well spent, and rejoyce
that I was so happy, as to testify in
a way so serviceable to the Publick
that I am.

Gentlemen,

Your most Affectionate,

and Faithful Friend,

and humble Servant,

George Hickes.

Pfalm.

Psalm. XIV. v. 7.

When the Lord bringeth back the Captivity of his People, Jacob shall rejoyce, and Israel shall be glad.

The whole Verse runs thus :

O that the Salvation of Israel were come out of Sion ! when the Lord bringeth back, &c.

THIS and the foregoing Psalm, were composed by *David* in the Rebellion of *Absalom*, when the People of *Israel* had universally revolted from the Allegiance which they owed to him, and the Duty which they owed to God.

In the first Verse he gives us an Account of the Authors, and Ring-leaders of this general Apostacy, and Rebellion : They were, it seems, an *Association* of Impudent, and Atheistical Men, who tho' they durst not openly deny the God of *Israel*, with their Mouths, yet they denied his Being, and Providence, or at least doubted of them in their Hearts, *The Fool hath said in his Heart, there is no God*; meaning most likely the Fool *Achitophel*, or perhaps the raw, and younger Fool *Absalom*. And then for those that were of their Party, *they are*, saith he, *corrupt, they have done a-*
A 4
bominable

ominale works, there is none that doth good. And then in the third Verse, to shew how the Generality of the Nation had in a manner lost all Sense of their Duty, *they are all* (saith he) *gone aside, they are all together become filthy, or putrid, there is none that doth good, no not one.* In the fourth Verse, he expresses his Astonishment at the Stupidity, and Blindness of the *Conspirators*, that they should go on without any Sense, or remorse, in their Atheistical Practices of Rebellion, and be so unjust, and irreligious: *Have all the workers of Iniquity no Knowledge, who eat up my People, as they eat Bread, and call not upon the Lord.* In the fifth Verse, he tells us, that the Generality of the People, were moved with fear to joyn with them, but that it was a causeless Mistrust, and Fear, for want of considering, That God will protect righteous Men, and

He addeth in a parallel Place, Psal. 53. 5. where no fear was.

Causes. There were they in great fear, for God is in the Generation of the Righteous, i. e. they were in a great Fear, fearing Men more than God, who taketh Part with the Righteous against the Wicked. In the sixth Verse, he shews how the *Conspirators* laughed at the small Loyal Party, which preferring their Duty, before their Interest, and trusting in the Protection of Heaven, adhered to the King, *you have shamed the Counsel of the Poor, because the Lord is his Refuge, i. e. you have mocked and jeered the poor despicable*

ble Loyal Party, because they make the Lord their Refuge. And then in the last Verse, he expresseth a great, and longing Desire for that happy time, when God, who dwelt in Sion, would arise, and shew himself in the Deliverance of him, and his People, *O that the Salvation, (or Saviour) of Israel were come out of Sion, When the Lord bringeth back the Captivity of his People, Jacob shall (or ought to) rejoyce, and Israel shall (or ought to) be glad.*

According to this, which is the most genuine Explication of the Psalm, I may without the least Violence to the Sense of the Royal Psalmist, make these three Observations upon my Text, which will be suitable to the Solemnity of this Day.

1. *That the People in a State of prevailing, or successful Rebellion, are in a State of Slavery, and Captivity.* This Observation I ground upon that remarkable Expression, *the Captivity of his People.*

2. *That a People cannot be brought out of such a State of Slavery, and Captivity, without the special Providence and Assistance of God.* As it is written, *when the LORD bringeth back the Captivity of his People.*

3. *That it is the Duty of a People so brought back out of Captivity, to render Praise and Thanksgivings unto God.* When the Lord bring-

bringeth back the Captivity of his People, *Jacob* ought to rejoyce, and *Israel* ought to be glad.

First, That a People in a State of prevailing, and successful Rebellion are in a State of Slavery, and Captivity : For a State of Slavery and Captivity, consists in being obnoxious to the Will, and Pleasure of an unlimited, absolute, and arbitrary Power, such as was the Power of the ancient *Roman Emperors*, of whom as our learned Lawyer *Fortescue* observes out of *Justinian's Institutions*, the Civil Law saith, *quod Principi placuit Legis habet Naturam*, that the Prince's Pleasure was a Law ; Or, such as was the Power of all Kings in the Kingdoms of ancient Times, founded after the Flood, when, as *Justin* in his Epitome tells us, *arbitria Regum pro Legibus erant*, that the Will of the King was a Law unto the People ; Or lastly, Such as is now the Power of the *Turkish, Russian, Persian, and Morocco Emperors*, who rule purely by Regal Authority, without any Political Regulation, having absolute, uncontrollable Power over the Lives, Fortunes, and Liberties of their People, and of whom I may truly say, as *Daniel* said of * *Nebuchadnezzar*, for the Majesty that the High God hath given unto them, all their People, Nations, and Languages tremble before

* Dan. 5. 19.

them, for whom they will they slay, and whom they will they keep alive, whom they will they set up, and whom they will they pull down.

I say Civil Slavery, or Captivity, consists in being obnoxious to such an Unlimited Arbitrary Dominion, as this; which rather deserves the Name of *Military*, than Civil Power; but the People, that are subject to a Conquering Rebel, or Rebels, are subject to such an Unlimited, Absolute, and Arbitrary Power, which is under no Civil Regulation, but as the fore-cited *Fortescue*, wisely saith of *meer Regal Power*, it can give Laws to the People, and lay all manner of Taxes, and Burdens upon them without their Consent, and let me add, take away their Lives by a *High Court of Justice*, or by any other Arbitrary Way, without Trial by Law, or Peers, nay without any Trial at all.

For their Power is an Usurped Military Power, not under the wholesome Regulation of Laws, but as Arbitrary as the Sword, and as Tyrannical as their Lusts will make it, and if they do not oppress the People, after they have mastered the Lawful Government, it is generally because their Policy over-rules their Ambition and Cruelty, and not that they are truly good. It is seldom that Rebels have any regard, or tenderness to the Peoples Blood, or Treasure; or if, as *Cicero* saith of Men who make their Interest their Supream End, the goodness of their Nature, may chance to over-rule

rule their Evil Principles, yet the People, that are subject unto them, are all the while in the Lions Den, the Beast may perhaps be good Humoured and Generous, but still he may eat them, when he will.

Therefore every successful Rebellion makes the Victorious Rebel a *Grand Seigneur*, the Sword is his Title, and his standing Armies the Laws by which he Governs; so that in the most absolute Monarchy that ever was, *Rebellion* may alter the Governors, but not the Government, which will be still as Arbitrary, at the Will and Pleasure of the Conqueror to make it, and all the Benefit that People undergo such a Revolution, can possibly reap by a prosperous Rebellion, will only be that of the Ass in the Fable, who complained, that tho' he had changed his Master, and Paniers very often yet still the Burden was the same. I say in the most Arbitrary Government, where the People are perfect Slaves, *Rebellion* will not likely mend their Condition, because the Conquering Rebels will still be their Lords and Masters, and they must still abide Slaves. They change their Master, but not their Service, their Lords, but not their Vassallage; and the difference is, that they have an Usurper, or Senate of Usurpers, to rule over them, instead of their *Natural Sovereign*, and have set up their *Fellow Subjects* in his Place.

This generally speaking, is so true, and agreeable to the common report of Historians

that would the Subjects of the most Absolute Monarch consider it, they would never follow the most plausible Ring-leader into Rebellion against their Natural Sovereign; but most of all, would the People of a limited and regular Government, who have their Properties, and Liberties secured by Law, consider, That a Conquering is an Absolute, and Unlimited Power, they would abhor the Thoughts, and abstain from all Appearance of Rebellion, which in the end must either render their own Sovereign, or the Victorious Usurpers, which is ten times worse, absolute Lords over them, and themselves, by consequence, perfect Slaves. For if their rightful Sovereign, against whom they rebell, prevail, then they and their Estates must lie at his Mercy, and they will be content on any Condition to redeem their forfeited Lives; but if their pretended Patriots, their Leaders into Rebellion prevail, then they become their Absolute Sovereign, and may dispose of their Lives and Fortunes, without asking their consent.

What can hinder a successful Traitor, at the Head of his Conquering Legions, from doing what he pleases? And who, even among those who first set him up, and lent him their Assistance, dares say unto him **What dost thou?* At first he was their humble Servant, *he did obeisance unto them, and put forth his hand unto them,*

** 2 Sam. 15. 5.*

and kissed them; at first he sigh'd for their unhappiness, and bemoaned their Grievances, and begs but their own assistance to set them free; but as soon as he prevails, then they must say unto him, as the Trees said unto the Bramble in the Parable of †Jotham, *come thou and reign over us*; and when it is once come to that then he will plainly say unto them, *If in truth ye anoint me King over you, then come and put your trust in my shadow, but if not, let fire come out of the Bramble, and devour the Cedars of Lebanon.*

Soon after *Absalom* had stoln away the Hearts of the People, by his fair Carriage and Speeches, the next News was, *Absalom reigneth in Hebron*; and in his short Reign, or Usurpation, he and his Captains did so enslave and oppress the Subjects of *David*, after they had revolted from him, that he compared their Condition under the Power of their young Idol, to Captivity; saying, *When the Lord bringeth back the Captivity of his People; Jacob shall rejoice, and Israel shall be glad.*

He had assured them before, that he desired nothing more, than to be in a condition to remove their Grievances: **Ob* (saith he) *that I were made a Judge in the Land, that every man that hath any Suit, or Cause, might come unto me, and I would do him justice.* This and such like was his Language at first, but when

† Judges 19. 14, 15. * 2 Sam. 15. 4.

he had got a great Army at his Command, and had beat the King out of *Jerusalem*, then he could lie with his Father's Concubines upon the top of the House, in the sight of all *Israel*, and he, and his Adherents, could *eat up the People, as they eat bread*. The poor oppressed Commonalty saw their own slavery too late, and when God besides their expectation had delivered them from it, they were so glad of it, that they were at strife throughout all the Tribes, who should bring the King back. † Ob (said the Men of *Israel*) *the King saved us from the hand of our Enemies, he delivered us out of the hand of the Philistines, and now he is fled out of the Land for Absalom, and Absalom whom we rebelliously anointed over us is dead in Battle, now therefore why speak ye not a word of bringing back the King.*

These Considerations of the great Blessings they enjoyed under *David* would weigh nothing with them before, but after they felt the Calamities of War, and the smart of Arbitrary Government under a prevailing *Traitor*, after they had run into that under *Absalom*, which they had but feared under *David*, then they saw their Error, and the Men of *Israel* were angry with the Men of *Judah*, for not letting them join with them in bringing back the King.

† 2Sam. 19. 9. 10.

And

And what happened unto the People of *Israel* and *Judah*, under the prevailing Rebellion of *Absalom*, hath hapned, I believe, upon all the successful Rebellions in the World. Did ever People rebell with Success, and mend their Condition by it? Nay, did ever People succeed in Rebellion, and not afterwards groan under the Arbitrary Dominion of the Victorious Rebels? Or, were Grievances and Oppressions ever fewer under Usurpers, than under the lawful Head? It is, as I have shewn, inconsistent with the Nature of that Arbitrary and Military Power, with which Conquest doth invest every prosperous Rebel; and though it be easie to reply, that it is possible for one that rises up against his lawful Sovereign to be free from Self-interest and Ambition, and purely to design the Ease and Liberty of his Fellow Subjects; yet in all the Instances and Examples of successful Rebellion, very few, or none such are to be found. You see what Impostors *Absalom* and *Achitophel* were, and how they falsified all their Pretensions to the credulous People, and would the time permit, and the Solemnity of the Day allow of it, I could verify the truth of my first Observation in many such popular Cheats.

But I will wave all Foreign, and confine myself to Domesticks Examples, to prove that a state of prosperous Rebellion is a state of Slavery and Captivity, as King *David* in my Text, and our late Blessed Sovereign, who was wont

to bewail the sad Condition of his People in the late prevailing Rebellion, frequently observed. I need not tell you what fair Promises, and gilded Pretences the Ring-leaders of it made unto the deceivable People. They first possessed their Heads with imaginary Fears, and Grievances, and then promised to secure them against all the Dangers which they feared. At first they exhorted and invited the Common Citizens and People, and then commanded them; first they begg'd and borrowed Supplies of them, and took their Money by way of Contribution and Loan; but afterwards, when they had got the Power into their own hands, they levied it as fast by their own Authority, and demanded it by way of Tax. I shall say nothing of the Illegality of their Rebellion against their Prince, no Law being better known to the People than that which declares it *to be High Treason to Levy War against the King*, but I design to set forth their oppression of their Fellow-Subjects, and shew in a few Instances how they inverted all the Fundamental Laws of the *English* Liberties, and how their little Finger was much heavier, than their Lawful Prince's Loins.

It is a Fundamental Law of the *English* Government, and the first Article of *Magna Charta*, *Quod Ecclesia Anglicana libera sit, & habeat omnia sua Jura integra, & libertates illas*, That the Church of *England* shall be free; and have all her Rights kept intire, and her

Liberties inviolable, and yet to make Way for their Wicked, and ungodly Ends, they voted the Bishops out of the House of Peers, where, as Mr. *Pryn* afterwards told them, they had sat in their Predecessors, as long as the Lords Temporal had sat in their Progenitors, and longer than the Representatives of the Commons of *England*, had sat in the House of Commons. The Lords at first refused to consent to such a fundamental Alteration, perceiving well what might be the Consequence thereof, upon which the People were brought down in Multitudes to the Parliament Doors, to Cry against the Bishops several days successively, till the Terrors of those Tumults did force them to consent.

After this was done to the Bishops, they did what they pleased to the Loyal Clergy, and the Universities, Imprisoning, and turning them out of their Free-holds, in a most Arbitrary, and Tyrannical manner, as may be seen in a little Book called, *The 11th Persecution*, and many other Narratives of the late Times, to which I refer you for the Particulars, that you may see how little regard these Patriots of *England*, falsely so called, had to the first Article of the *Great Charter*, which concerns the Rights, and Liberties of the Church.

But 2^{ly}, It is a fundamental Law of the *English Liberty*, That no Free Man shall be taken, or imprisoned, without Cause shewn, or be detained without being brought unto his Answer
in

in due form of Law. This is part of the 29th Article of *Magna Charta*, and the whole Subject Matter of the 28th of *Edw. 3.* and of the *Petition of Right*, which these very same Patriots, to endear themselves unto the People, would not let the King rest till he had passed again, and again. Yet after they had got the Sword into their own Hands, they imprisoned whom they would, thousands of Innocent Men, and good Subjects of all Ranks, without assigning any Reason, but the general Reason of *Malignancy*, and without bringing them to answer for themselves, as the Law requires.

3ly, It is a fundamental Law of the *English* Government: *That no Man shall be disseized of his Free-hold, or Liberties, but by the known Laws of the Land.* This likewise is contained in the 39th Article of the *Great Charter*, and the 28th of *Edw. 3.* And it is that, which makes *England* a Paradise, and the *English* the most happy People in the World: Yet these very Men from the moment they got the Power into their Hands against all form of Law disseized, sequestred, decimated, and forced Multitudes of Free-born Gentlemen of *England* to compound for their own *Hereditary Estates.*

4ly, It is a fundamental Law of the *Liber-tes* of *England*, *That no Man shall be Condemned, or put to Death, but by lawful Judgment of his Peers, or by the Law of the Land in an ordinary way of a Legal Tryal.* But these Pa-

triot, and Patrons of the Peoples Liberties, condemned one of the King's greatest Subjects, by an *Arbitrary Ordinance*, made by the remaining Parts of both Houses united into one; which made him say upon the Scaffold, *That he was not only the first Arch-bishop, but the first English-man, that died by an Ordinance of Parliament*; if the two Houses sitting without the King, and in open Hostility against him, much less, if a part of the two Houses so sitting, ought to be called by that happy, and Honourable Name.

Lastly, It is a fundamental Law of the *English* Government, *That if any other case than what is declared in 25 Edw. 3. c. 2. which is supposed to be High-Treason, do happen before any of his Majesties Judges, those Judges shall tarry without giving Judgment, till the cause be shewn, and declared before the King and his Parliament, whether it ought to be judged High-Treason, or no*: Yet these Tyrannical Men the Remnant of a Rebellions House, voted and declared things to be High-Treason, which could not be so by the *English* Laws, and which had never been declared to be High-Treason, neither by the Law (by which they themselves were Traitors,) nor by the Judges in any Case; nor by the King and his Parliament; and by these, and other Arbitrary Doings, they made the Free-born Subjects of the Nation, as meer Slaves, as the Subjects of the *Grand Seignior*, and their Lives and Liberties

erties, their Goods, and Fortunes, as absolutely depending upon them, as theirs depend upon him. It would be endless to recite all their Sultanical Ordinances: Their Ordinances for Sequestring of Delinquents, as they called Loyal Persons, Estates; for Taxing such, as had not contributed to the War, or not contributed according to their Estates and Abilities; for sequestring the Temporalities of many Bishops, and then for selling all the Bishops and Church-Lands; for assessing all the Members of either House, that absented from, or were in Arms against the Parliament, as they arrogantly miscalled themselves; for voiding the places of *Clerks of Record*, that did any thing in their Offices in Favour of the Crown; for regulating, as they called, ruining the two Universities; for removing of Scandalous, as they called Loyal, Ministers; for taking away the fifth part of Delinquents Estates; for disabling of them to bear any Office, or Place of Trust, or to have any Voice in Elections; for setting free all Apprentices from their Masters, that had served the Parliament; for abolishing the House of Peers; for selling the King's Lands; not to mention all their new Devices, by which they squeezed out of the People of this Land, above twenty Millions in seven Years time: A greater Sum than all the Kings of *England*, had levied from the *Conquest* until that time, or perhaps until this day.

Their Oppressions in these and such like Instances were very visible, notwithstanding all their Religious Disguises, and all their pretended Zeal for the Glory of God, insomuch that great Complaints began to be made of them, by those, who had set them up, and their Tyranny increasing, at length came out a bold Remonstrance against them in 1647, in which they are accosted thus :

‘ Seeing it is high time for the *Free Com-*
‘ *mons of England*, to look after the Enjoy-
‘ ment of that good Land, Peace, Freedom,
‘ and Justice, which you *promised us* at the
‘ beginning, give us leave to expostulate a
‘ little: How comes it to pass, that we reap not
‘ the Harvest of this promised Seed-time, and
‘ that such fair Blossoms yield such slender
‘ Fruit? Whence comes this muttering, and
‘ groaning, and these Exclamations against *Op-*
‘ *pression, Tyranny, and Injustice* in our Streets?
‘ How comes it to pass, that we see *Courts of*
‘ *Injustice* (Justice we cannot call them) even
‘ at the Parliament-Door, nay, within the Par-
‘ liament-House? How comes it to pass that so
‘ many *Irregular and Illegal Votes, Orders,*
‘ *Declarations, and Ordinances* pass for current
‘ one day, and counterfeit the next? Whence
‘ proceeds this Spirit of *Ambition, Contention,*
‘ *Oppression and Sedition*, which reigns so
‘ powerfully among you? Did you so vehe-
‘ mently declare against *Prerogative to destroy*
‘ *us by Privilege*? Did you exclaim against
‘ Injustice

‘ Injustice in others, that your selves might be
‘ *singularly, and superlatively unjust?* **Must**
‘ **your Will be our Supreme Law?** Was the
‘ taking a *little* of our Estates illegal in others,
‘ but Justice in you to take *all*? Is this the end of
‘ our Labour, the return of our Expectation,
‘ and the prize, for which we have sweat so
‘ much Blood? We looked for Justice, but be-
‘ hold *Oppression*; we looked for Liberty, but
‘ behold *Slavery*, and our End is worse than
‘ the Beginning. We beseech you to look to
‘ the Rock from whence you are hewn; were
‘ you not *Fellow-Commoners* with us, and are
‘ you not accountable to us, by whom you are
‘ impowered, and intrusted? Have you not
‘ declared, that the Law ought to be the Rule
‘ of the King’s Actions, and must it not be the
‘ Rule of yours? Have you formerly declared,
‘ That they, who give Law to others, ought
‘ not to be without, or above Law themselves?
‘ And therefore we the *Free-Commons* of Eng-
‘ land, expect Reparation and Relief against
‘ all your **Arbitrary** and **Exorbitant** Practices.
‘ Have you not declared, That no *Free-Com-*
‘ *moner* ought, or might be disfranchised of
‘ his Liberty, without Indictment, and that the
‘ Fining, and Imprisoning of Men, without due
‘ Process of Law, was a breach upon the Law,
‘ and destructive to the Subjects Liberty? How
‘ comes it then to pass, that since the time of
‘ your declaring of it to *be so unjust in others,*
‘ *you have so frequently used it your selves?*

‘ *What Prison is there free*; nay, what Coun-
‘ ty, or Corporation, but hath some Sufferers,
‘ being imprisoned by the **Arbitrary Subject-**
‘ **destroying Power** of you, and your Com-
‘ mittees? Have you not complained, that the
‘ **Publick Stock** was converted to private **Ufes**,
‘ and do not you do the same? And have you
‘ not often declared against the **King**, for keep-
‘ ing and protecting **Delinquents** from Trial,
‘ and do not you your selves protect, and de-
‘ fend many **False Traiterous Members**, under
‘ pretence of Priviledge.

There are many other Complaints in this Remonstrance against our Reformers, which for Brevity-sake, I omit. And after they were thus openly rebuked for their Oppressions, and Corruptions, their Credit began sensibly to decay, till at last they were dissolved, or rather reformed into a new Council of State, which called themselves the Keepers of the Liberties of *England*, which, after a short blaze, resigned all their Power to the *Victorious Rebel*, from whom they had it, under the Stile of *Protector*; and how the Nobility, Gentry, Clergy, and the whole Nation were enslaved by him, his own Acts are yet extant to declare. He and his Council made new Laws for Treason, and for levying and raising of Money. He confined a great part of the Loyal Nobility, and Gentry, and such as he suspected of Loyalty, to their Houses; he forbade them to wear Swords, and all others to meet at any Huntings, Horse-Races,

ces, and the like Diversions. He made his Proclamations Laws, he tolerated all Religions, but Popery, and Prelacy, which he craftily joined together, to make the People believe they were both alike.

He was succeeded by his Son, who was deposed by the Officers of the Rebel-Army, they call back the remnant of the Old Long-Parliament to the House ; the Parliament presently erects a Council of State, afterwards they, and the Army clash ; the Army prevails, settles a Committee of Safety ; this shortly expires, and is succeeded by the Remnant of the Long-Parliament again. They presently fall to imprison several of the most Eminent Citizens of London ; and commanded the *General*, of happy Memory, to take away their Posts and Chains, and to destroy their Gates, and Portcullis's. As soon as he had done this, he bravely turned them out of Doors, and re-admits the *Secluded Members*, who seeing how the Kingdom was enslaved, and bent upon the King's return, presently issued out Writs for a free Parliament; which brought back his Majesty upon this Auspicious Day.

From this Enumeration of the usurping Powers, you may perceive to what a Degree this poor Nation was enslaved, under so many Tyrannical Successions. It is impossible to tell how many Souls, Lives, and noble Families were destroyed by them, and how many Millions spent ; but from this short Review, which I have

I have now given you, you may perceive, what first I undertook to prove, *That a People in a State of prosperous and successful Rebellion, are in a State of Slavery and Captivity*; but especially a free People, who of Subjects to a limited Sovereign, under the Regulation of wholesom Laws, become Slaves to the arbitrary Power of their own *Fellow Subjects*, who govern by the Sword.

And so I pass to my second Proposition to prove, *That a People cannot be delivered out of such a State of Slavery, and Confusion, without the special Providence and Assistance of God, as it is written, When the Lord bringeth back the Captivity of his People.* This David, who was so great a King, and so great a Politician, acknowledgeth also to Zadock the High-priest, 2 Sam. 15. 25. *The King said unto Zadock the Priest, carry back the Ark of God into the City, if I shall find Favour in the Eyes of the Lord, he will bring me back again, and shew me both it, and his Habitation.*

Now this religious Way of speaking in David, proceeded not from Fear, or Superstition, which is the Daughter of Fear, [for as Hushai told Absalom, he was a valiant and mighty Man] but from the rational and experimental Knowledge he had of the Being and Providence of God. He knew God, as a Philosopher, and he knew him as a Prophet: Reason and Revelation had both taught him, how God cannot but be concerned in the most minute Con-

Contingencies, that happen to single Persons, much more in the Revolutions of States and Kingdoms, according to what he elsewhere saith. * *The Lord is King for ever, and ever, he is a great King over all the Earth.* None but the *Epicureans*, that ever acknowledged the *Being*, denied the *Providence* of God, and their Opinion is more unreasonable, than pure Atheism it self; and all that ever acknowledged the Providence of God, did believe that he employed it in a most special manner over Human Societies, and that the greater any Human Societies were, they were the more special Objects of his fatherly Care.

Indeed all wise Men, both among *Jews*, Christians, and Heathens, have thought it very difficult, and ordinarily presumptuous, to determine precisely what things happen by God's special Providence, and Assistance, and what do not; because his secret Influences upon the Understandings, and Wills of Men, cannot be distinguished from their own Judgment, and free Choice; but yet the Power, and Wisdom, and Justice, and Goodness of God are so very discernable in some Events, that we may without Presumption impute them to him, as judicious Criticks do Books to such, and such Authors, and from something that is Divine in the Contrivance of them, pronounce at first Sight, as a Linner did upon what was done in his Ab-

sence, on a Picture which he was drawing, that the Hand of *Apelles* had been there. If you ask me what that is, which makes a Man discern the special Hand of God in any Event, I might answer, without any Prejudice to the Cause of Religion, that I cannot tell, because the Characters of things, though clearly understood, are many times hard to be expressed: As in the Appearance of a good, or bad Angel, that is inexplicable, which makes me discern, at first sight, that what I see is not an ordinary Man.

But lest this should look like shifting, (as all lawful Advantages will be called in the Cause of God) I shall give you the Marks and Characters, which the Sense of Mankind, and the common Divinity of all Nations hath set down, as Rules whereby to know, when any Human Event is the Lord's special doing, and in so doing, I shall apply the wonderful Revolution from our Slavery and Captivity this Day, as a pat Example to every one of those Rules.

I. The first Character then, whereby we may know, when any Event is the Lord's special doing, or an Effect of his special Providence, is, *When it is brought about by invisible Means, or if by visible, yet by unlikely Means, which are inadequate, unsuitable, or repugnant to the Effect.* For this Reason the Romans imputed that strange Revolution of their good Fortune

tune

tune after the Battle at *Cannæ*, to a special over-
ruling Providence, and acknowledged that *Han-
nibal* was defeated by the Gods. *Moventi a
tertio lapide Hannibali Deos iterum, Deos, (in-
quam) nec fateri pudebit, restitisse*, saith the
Historian, which in Allusion to the *Psalmist*
may be rendered thus: *If it had not been for
the Gods, now may Rome say, if it had not
been for the Gods, when the Carthaginians un-
der Hannibal rose up against us, they had swal-
lowed us up quick, so wrathfully were they dis-
pleased at us.*

Thus likewise the *Jews* were so amazed at
the wonderful Manner of their Deliverance
out of Captivity, in which they lived 70 Years,
that they were like Men in a Dream, and could
scarce believe the Truth, for the Strangeness of
the Thing. The Power and Wisdom, and
Goodness of God was so visible in that unli-
kely Revolution, that they could not hold from
crying out among the Heathen, *The Lord hath
done great things for us, the Lord hath done
great things for us, whereof we are glad.*
They esteemed their Return from Captivity as
great a Miracle, as turning back the Streams
of *Nile*, and the Course of the Rivers in the
South, and though there was nothing so sur-
prizing in it, as in our Deliverance this Day,
yet God represented it to the Prophet *Ezekiel*
by the Resurrection of dry Bones, to shew it was
his special Work. * *Son of Man* (saith he to

him in the *Visionary Valley* full of dry Bones) *propheſie upon theſe dry Bones, and ſay unto them: O ye dry Bones, hear the Voice of the Lord! Thus ſaith the Lord to theſe Bones, I will breathe upon you, and you ſhall live, and know, that I am the Lord. So I propheſied (ſaith he) as I was commanded, and there was a great Noiſe, and behold a great ſhaking, and the Bones came together, Bone to his Bone. And I beheld, and lo the Sinews, and Fleſh came upon them, and the Skin covered them above, but there was no Breath in them. Then ſaith he unto me, Propheſie unto the Wind, and ſay unto the Wind, Come, and breathe upon theſe ſlain, and I propheſied as he commanded me, and the Breath came into them, and they lived, and ſtood upon their Feet, an exceeding great Army. Whereupon he ſaid unto me, Son of Man theſe Bones are the whole Houſe of Iſrael. And for the ſame Reaſon may we now ſay, that they were the Loyal Captivated Part of his Majeſties Subjects, whom God, as it were raiſed out of their Graves, like Men, that had been long dead.*

The Propheſies are full of ſuch ingenious Emblems, as theſe, and particularly in the 17th Chap. of the ſame Propheſie, God repreſented to the Prophet the Ruin and Reſtauration of the King, and Royal Houſe of *Judab*, under the Parable of the Cedar, and great Eagle, which is as fit a Symbol to repreſent what hath happened to our late, and preſent Sovereign, and the Prin-

ces

ces of the Blood. The great Eagle was the King of *Babylon*, who came to *Lebanon*, and cropt off the Branches of the highest Cedar, upon which it withered and dyed. But I (saith God) *will preserve the young Twigs of the highest Cedar, and I will take the highest Branch of it, and plant it again in the Mountain of Israel, and it shall put forth boughs, and bear fruit, and become a goodly Cedar, and all the Trees of the Forest shall know* (so signal was his Providence in it) *that I the Lord brought down the high Tree, and dried up the green Tree, and made the dry Tree to flourish again.*

Was not this the Condition of our late and present Sovereign? Did not an Eagle, a *many-headed* Eagle full of Feathers of divers Colours, crop the top Boughs of the Royal Privilege, and make the Cedar wither away, and dye? Nay, did they not do unto him, what was done to the Tree, in the Vision of * *Nebuchadnezzar*, *hew him down, cut off his branches, shake his leaves, and scatter his fruit?* But did not God preserve his young Twigs, and did he not plant his highest Branch again in the *Brittish Mountains*, and is he not become a mighty Tree? Yes, there are so many things, so not plainly miraculous, yet so very admirable in the Preservation, and replanting of our Gracious Sovereign, that in Justice we ought ascribe it to the special over-ruling Providence of God.

* Dan. 4. 14.

For if we consider the Builders, who refused the Stone; which is now become the Head of the Corner, our Common-wealth-builders, I mean, who built with untempered Mortar, Confusion came upon them, as upon the Builders of *Babel*, none knows how, unless it was sent from above. Consternation suddenly fell upon some, Repentance or Horror seized upon others, and Jealousies and Discontents confounded the rest; the People in the mean while, as it were by Inspiration, crying out in all Places, *Hosannah to the King*. Then were strange things to be seen, Republicans with Royalists, Church-men with Church-robbers, Rebels and Traytors with Loyal Subjects, Papists with Protestants, Episcopists with Anti-episcoparians, all agreed to bring in the King, or let him be brought in. That Ethiopians should thus change their Colour, and Leopards their Spots, that the Lyon should associate with the Lamb, and the Wolf with the Kid, that things on a sudden should change their Natures, or act against them, are Miracles in the Moral, as well, as the natural World, and ought to be ascribed to his Power, and special Providence, who only doth wonderful things.

That Panick Fears should also seize on those *Legions*, of whom the World was afraid; and that they, who were *Veterans* in Blood, and Rebellion, should bear the Sight of the Royal Standard, and pray for the King, as he passeth the

their Ranks, must needs be imputed to his special Influence, who was able * *to pour out the Spirit of Grace and Supplication upon them, that they might look upon him, whom they had pierced with Repentance, and Remorse.* That so many different Elements should jumble into such an happy Mixture, and Causes so contrary conspire to one Effect, that all the Enemies of the Government should be, as it were Planet-struck, and all the Interests against it invisibly subdued, that scarce one Party, or one Man among them should appear to oppose this Revolution, nor one Dog among them move his Tongue, but that it should be brought about without Mutiny, without Murmur, or without a Drop of Blood, was an admirable Scene of Affairs, worthy the Contrivance of infinite Wisdom, and ought to be esteemed, as his doing alone, who can work by repugnant Causes, bring Order out of Confusion, and *take from Men their Hearts of Stone, and give them Hearts of Flesh.*

II. Another Character of God's special Providence and Assistance in any Event is, *The strange seasonableness of it, when it unexpectedly falls out in a Time of Despondency, to prevent the Destruction of a destitute Person, and the utter Ruin of a desperate righteous Cause.* God could prevent the Fall of good Men, and

* Zech. 12. 10.

the Ruin of righteous Causes, but for just, and wise Reasons he sometimes lets them lye in the Rubbish, till they seem irreparable, and then unexpectedly raises them again, as our Saviour raised *Lazarus* from the Grave, when every one thought it was impossible to be done.

This was the Condition of the Royal Family, and Cause. God could have prevented that stupendous Series of Calamities, which fell like Wave after Wave upon them, he could have prevented the Designs, and have sooner blasted the Success of their Enemies, but he let them prosper to that degree, that the Spectators, as well as the Actors of this sad Tragedy, were ready to think, that God had forgotten to be gracious to *David*, and had utterly forsaken his righteous Cause. But then at the Moment, when the Wicked blasphemed God, and said, *Tush! God careth not for him*, in that critical Moment of Despair, when God seemed to stand afar off, and bid, as it were, his Face from him, then he arose, and scattered his Enemies, and broke the power of the ungodly, but like the Power of the Tyrant *Antiochus* in *Daniel* which was broke without hands. When the Usurper's Will was a Law, when his Greatness made him defie his Enemies, and say in his Heart, *I shall never be cast down*; then came a Disease, like an Angel sent from God, to do the Part of *Brutus*, and smote the Tyrant to the Ground. Even then, when there were no Human Means left to rend the Kingdom from him

him, God rent him from the Kingdoms, and snatched his direful Soul from him, as from the Fool in the Gospel, in the midst of his Strength, and Security, when he had taken the Houses of God, and the Palaces of the King in Possession, and thought he had much Goods laid up for many Years. When he said in his Heart, * *I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit upon the Mount of the Congregation in the sides of the North*, then I say, *when he thought to ascend above the Clouds, (a prophetical Symbol for great Monarchy) and be like the most high in Sovereign Power, then fell he like Lucifer from Heaven, and was brought down to Hell*, and then sang we for Joy, *how art thou fallen from Heaven, O Lucifer! Son of the Morning, how art thou cut down to the ground!* Thou who didst make the Earth to tremble, and shake the Kingdoms thereof. Lastly, when he was brought to that prodigious Strength and Greatness, as to be courted by the greatest Monarchs, and thought to fix the Succession in his tainted Blood; when he had been set by his Flatterers in a Throne, and the Crown and Scepter laid at the Idols Feet, *then came the handwriting suddenly out against him; and the Stone, which he and the Builders before him had rejected, like the Stone in the Vision, cut out of the Mountain without hands, smote the Image*

* Isa. XIV.

(that propheticall Symbol of many Governments) and broke in pieces the Iron, the Clay, the Brass, the Silver, and the Gold, and they became like Chaff, and the Wind carried them away, *but the Stone, which smote the Image became a great Mountain, even like mount Sion, which cannot be removed, and is the Joy of the whole Earth.*

To conclude, even then when the Royal Interest was desperate, and in human Probability must have utterly perished, had not the Deliverance happened when it did, when not the People only, but the Princes of the Earth counted our Sovereign *smitten, and afflicted of God*, and shunned him, as the Heard do an hunted, or embossed Stag, then sudden Confusion came upon his Enemies, as Sorrow upon a Woman in Travel; then God said of him, as of *Cyrus* his Anointed, *He is my Shepherd*, and set him upon the Throne of his Father *David*, and made his Enemies lick the Dust. When he was ready to sink under the Waves of Affliction, upon which he had walked, not without a Miracle, so many Years, then didst thou stretch forth thy Arm unto him, O righteous Jesus, when he was *become like a broken Vessel, and seemed clean forgotten, as a dead Man out of sight*, then didst thou, O Lord, *overturn, overturn, overturn, till he came, whose right it was.*

III. Another Character of God's special Providence, and Assistance in any Event, is, *The mighty good, which thereby accrues to the publick State of things, and the Persons upon whose Welfare the Publick doth depend.* To ascribe every petty Accident to a special Providence, would look like Lightness, and Superstition, and it would be Profaneness to father upon God the Mischiefs, which we bring upon our selves, by our own Sin, and Folly, but that *great and beneficial Events* ought to be ascribed to his particular Hand, is the common Creed of all Mankind. For it is demonstrable from the Nature, and Attributes of God, that he doth govern human Affairs, and that being admitted, it must needs follow in the second Place, that he takes special care in ordering those Events, which are of publick Moment and Benefit to Mankind, and particularly those, which concern any People, that are of his Household, which is the Church of God. There was never any thing, which seemed more contingent, than the selling of *Joseph* into *Egypt*, yet God did order it by a special Providence, that he might be an Instrument in the time of Dearth, of saving his Father's House. * *It was not you, (saith he to his Brethren) but God, who sent me hither to preserve you a Posterity on the Earth. God sent me before you, to save your*

* Gen. 45. 5. 7, 8.

Lives, by this great deliverance, and hath made me a Father to Pharaoh, and Lord of his House, and Ruler throughout all the Land of Egypt, which was then more than ever the Granary of the World. So likewise in the Story of Esther, that she should be chosen into the Seraglio of Abasuerus among a Crowd of other Virgins, seems a Matter of Fortune, or common Providence, and yet it was contrived by God, for the Deliverance of his People, and the providential Scene, which depended upon it, was perhaps, as miraculous, as ever was acted upon the Stage of human Affairs.

But of all the remarkable Events in sacred, or prophane History, none hath been a greater Blessing to any Prince, or People, than the Revolution of this Day hath been to us, and our King. As for us, we were delivered by it from *Egypt*, and *Babylon* at home, from domestick Captivity, from Servitude of all Servitudes the most intolerable, under the tyrannical Empire of our own *Mamalukes*, and from that *Evil under the Sun*, when Beggars and Servants were Lords and Princes, and Princes and Lords, Beggars and Slaves. We were delivered by it from military and arbitrary Power indeed, from the Tyranny and Insolence of *usurping Sultans* in several Forms and Successions of Government, who broke the Bonds of Law in sunder, as *Sampson* did the green Withs, like Threds of Tow, and made their Will and Pleasure our Law. In a Word, we were restored

stored by it to our natural King, and Government, to the Father of our Country, and in him to our Lives, our Religion, our Liberties, and Estates.

As for *his Majesty*, he was restored by it to the Inheritance of three Kingdoms, where *his Dominion is from one Sea to the other, and from the Floud unto the World's end*: Of three Kingdoms, where his Subjects are his Children, and where even * *his Merchants*, as the Prophet speaks, *are Princes*, and *his Traffiquers the Honourable of the Earth*: Lastly, of three Kingdoms, where he sits on his Throne, like God, holding the Balance of the World, and represents him above all other Monarchs in this, that he is the Moderator of Peace and War among Princes, and can set up one, and pull another down.

These are the Temporal Blessings, which he, and we enjoy by it, and the Spiritual are no less considerable, than these. For after our Return from Captivity, the Temple was soon rebuilt, the Altar speedily set up, and the lawful Priesthood restored again. Wherefore, since the Revolution of this Day was such an unspeakable Blessing to the three Nations, and so highly beneficial both to Church and State, common Reason, and Religion will award the Contrivance of it to God's Wisdom, and the Execution of it in all its Parts to his Almighty Arm.

* Isa. 23. 8.

IV. Another Mark of God's special Providence, and Assistance in any Event, is, *When it falls out very seasonably for the Relief, and Vindication of oppressed Innocence, and brings along with it the just Execution of publick Vengeance, upon the Nimrods of human Societies, the Sons of Violence, who live by Oppression and Prey.* God is naturally the Protector of innocent Men, and righteous Causes, and tho' in Wisdom he cannot acquit, and condemn, reward, and punish here, as he means to do hereafter, when the great *Tragedy* is done; yet, lest in the mean time the Spectators should have Sinister Thoughts of his Providence, he is forced to come as it were, from behind the Curtain, and kill a bloody Tyrant, like *Herod*, with Blasphemy perhaps in his Mouth, and sitting in his Royal Apparel upon his Throne. Though it would be inconsistent with his Wisdom in the present State of things, to extirpate the Bears and Wolves of human Societies, yet, like *David*, when he tended his Father's Flock, he often finites the Lyon, and the Bear, and rescues the Lamb out of their Paws; and tho' the Nature of this inferiour Oeconomy obligeth him to scourge Sinners by the Hands of wicked Men, yet * *the Rod of the Wicked shall not always rest on the Lot of the Righteous, lest they put forth their Hands unto*

* Psal. 125. 3.

Iniquity. He knows our Frame, and remembers that we are but Dust, and therefore in his Punishments, he hath regard to the Strength of the Patient, as well, as to the Merits of his Crimes. Hence it proceeds, that in the midst of Judgment, he remembers Mercy, and afflicted Persons, and Nations, are so often relieved; as we were, in a Time of Despondency, even then, when we feared, that his Mercy was clean gone, and that he would be intreated no more. We had tempted, and provoked the most High to be wroth with his Inheritance, so that he gave us over unto the Sword, and our *Glory* into rebellious Hands. He would not go forth with his Armies against them, but let them persecute his righteous Soul, and take it, and lay his Honour in the Dust; Yet tho' all this came upon us, he did not forget us, but after so many, and such long Miseries both in Church, and State, he awoke, as one out of Sleep, and like a mighty Man refreshed with Wine, he smote our Enemies in the hinder Parts, and put them to a perpetual Shame: Tho' the Rod, with which he smote us, seemed for some Years to blossom in his Hand, yet, when his Anger was over, he broke it, and threw the Pieces into the Fire.

The faithful Royalists, and their Prince were destitute, afflicted, and tormented, they wandered some of them in Desarts, and Mountains, and some in Dens, and Caves of the Earth. They had Tryal of most cruel Mockings, more-

over

over of Bonds, and Imprisonments, being fast bound in Misery, and Iron, which entred into their Soul. As it is written, for his sake were they killed all the Day long, and counted as Sheep appointed to be slain. Yet, for all this he arose in his good Time and delivered them from the sorrowful Sighing of the Prisoners, and Exiles came before him, as the Cry of the Children of *Israel* in *Egypt*, and he delivered them, by the Death of *Pharaoh*, out of their Distress. The Voice of their Blood, like that of righteous *Abel*, cryed unto him from the Ground, nay the Soul of our martyred Sovereign, not to mention the High Priests, like the Souls of the Martyrs under the Altar, cryed with a loud, and bitter Voice, * *How long, O Lord, Holy, and True, dost thou not judge, and Avenge our Blood?* And when he had rested a little while, till the Number of his faithful Subjects, the true *Melchites* of the Church of *England*, which should be slain were fulfilled, *Then didst thou, O Lord, whom Vengeance belongeth, shew thy self, thou didst thou lift up thy self, O thou Judge of the Earth.* The Lord made himself to be known by the Judgments, which were executed upon the Murderers of our *Martyred Sovereign* whom, tho' they prospered so many Years after, to the Grief, and Astonishment of good Men, yet Vengeance wonderfully pursued and

suffered not to live, but as they had shed the Blood of the Saints, so divine Vengeance in Retaliation gave them Blood to drink. Nay the Justice of God signalized her self on the chief Contriver of the Royal Tragedy, whom his Patience had suffered to go to the Grave in Peace. For he, and his chief Fellow-actor were *cast out of their Graves, like an abominable Branch, and as Carcasses of Beasts they were drawn, and carried out beyond the Gates of our Jerusalem, and buried again with the Burial of an Ass.* The World indeed expected, that publick Justice, like the Angel in the Revelations, should have thrust in her Sicke Altar, and gathered the Clusters, that were ripe * *How should she have trodden them without the City, when her Blood should have come out of the Wine-press even unto the Horses Bridles, but being moderated by the Mercy of our restored Sovereign, upon whose Throne she attends, she contented her self with a few of the ripest Clusters. Tho' she expected to have washed her Feet in the Blood of the ungodly, yet she satisfied her self with Drops instead of Buckets, and like the destroying Angel put up her Sword, when she might have made it drunk with their Blood.*

Indeed there was enough of it shed, for the Satisfaction of Divine Justice, and the full Satisfaction of *Christian Ghosts*, yet however it is observable, and perhaps too not without a Divine

Divine Providence, that some of those *Ar*
Traytors, who owed their forfeited Lives to
King's Mercy, should remain in the Land,
the Nations in *Israel*, to be Pricks in our Ey
and Thorns in our Gracious Monarch's Side

V. Another Indication of God's special P
vidence, and Assistance in any Event, is, T
Harmony of its Parts, when various Acciden
happily conspire, as in this Revolution, to p
duce the same Effect. That one, or two thin
should luckily hit in the Production of
notable Event, may perhaps be reasonably as
bed to common Providence, or Chance, but th
so many different Interests should combine, a
so many Accidents at several times, and div
places, should all concur, as it were by desig
to work the deliverance of this day, cann
without manifest Violence to common Reaso
but be ascribed to his particular Contrivance, w
was able to range so many Causes in Order, a
judge of the Seasons, and Junctures of Affairs.
Nature is nothing but Divine Art; so such a
mirable Revolutions can be nothing but Divi
Artifice, and Contrivance; unless it can
imagined, that a thing wherein there is so mu
of Plot, and which was so curiously contrive
that no Human Wisdom could wish it, or co
trive it better, may reasonably be imputed
Chance. An ingenious *Spaniard*, as a more
genious Author of our own tells us, ha
written a Book, to prove the Being of Go
fro

from the admirable contrivance of that shadow
 of his invisible Glory, the Sun, because, as he
 well observes, neither many Suns, nor one any
 otherwise contrived, than this is, could have
 served the same noble purposes so well. For
 had there been two, or any other number of
 Suns, or had this stood still, or been bigger,
 or lesser, or set at other distance, or had its
 Motion been any other way ordered, than it is,
 great and manifold Inconveniences in Nature
 would have followed thereupon: Wherefore
 since it is already contrived so well, both as
 to its bigness, distance, and motion, that the
 Wit of Men and Angels could not contrive it
 better, Reason must, and ought to presume,
 that it was contrived by the infinite Wisdom of
 God. In like manner, had I time to set be-
 fore you the several Parts, and Circumstances
 of this wonderful Revolution, I am confident,
 I could make it appear, that it had been atten-
 ded with many notable Inconveniences, had
 it happened at any other Time, or in any o-
 ther Manner, or by any other Instruments than
 it did. Wherefore is it not most reasonable to
 conclude, that it was the Consult of a special
 Providence, since it was contrived in a manner
 apparently worthy of the Divine Wisdom,
 and since the united Reason of Men and An-
 gels, could not have contrived it in a better way,
 than it really fell out. Certainly the seasona-
 ble Contrivance of so many wonderful Scenes
 to every Act, and of so many curious Acts
 into

into one harmonious Play, must needs have been the Study and Invention of a very skillful Author, even of the All-wise, and Almighty Dramatist; who hath the World for his Theatre, and seldom less than a Kingdom for his Stage.

VI. Another sign of God's special Providence and Assistance, is, when a remarkable Event happens to any, especially to Publick and illustrious Persons, upon the same day, in which another Accident, as remarkable, as that, happened to them before. So the same day that * the Children of *Israel* went into *Egypt*; at the end of 430 years it came to pass on the same day, that all the Hosts of the Lord went out from thence. So the Altar was providentially set up by *Judas Macchabeus*, on the same day it had been profaned by the Tyrant *Antiochus*, and so, as our Church hath well observed, it was not without a special Providence, that on the self same day, in which our Sovereign was born, he should, as it were be born again, in being restored to his Tripple Crown.

VII. Another Rule whereby to know whether any Event is brought about by God's special Providence and Assistance, is, the Correspondency of it to the Prayers of Good Men, especially of the King, and the Church. Th

* Exod. 12. 41.

Prayers of the Faithful, of Faithful Kings especially, as of *Moses*, *David*, and *Jehosaphat*, not to mention others, both *Jewish* and *Christian* Kings and Emperors, avail very much. Nay, we read of a *Turkish King*, who by a short Prayer to Christ in the midst of a Battel, turned the Fortune of it, when it was desperate, against the perfidious Christians, who had horribly perjured their Saviour's Name. But when a King, especially a King so Holy, and so Just, as our late most blessed Sovereign, shall kneel before him, who sits upon the Throne, and cast his Crown at his Feet: When a King so dear unto God, as he was, shall beg a Blessing of him, almost with his last breath, as he did the deliverance of this Day, there is great Reason to look upon the performance of it, as a special Answer to such prevailing Prayers. **The King, O Lord, shall receive in thy Salvation, for thou hast granted him his Hearts desire, and hast not denyed him the request of his Lips.* But when not only the *Beasts*, (those Prophetical Emblems of Kings) but *the four, and twenty Elders*, by which are meant Christian Bishops, I say, when not only Christian Kings, but Bishops, the chief Ministers of Christ, and the whole Church, under which they preside, shall cast themselves down before the Lamb, to acknowledge their sins, and beg a deliverance of God, then, if

ever, must the Kingdom of Heaven suffer Violence, and God appear to be a God, that heareth Prayers.

Wherefore, seeing it is the property of the infinitely Merciful God to *bear Prayers*, especially the united Prayers of the King, and the Church, we have just presumption to ascribe this Deliverance, to his Special Favour in hearing their Conspiring Sighs, and Devotions. For if two, as our Saviour said, much more if the whole Church, shall agree on Earth, touching any thing they shall ask, it shall be done for them of our Father, which is in Heaven.

Such are the Characters of God's special Providence, and Assistance, whereof any one appearing in any event, is sufficient to justify the imputation of it to the *special hand* of God. But that they should all be visible in one Event, that such a mighty Revolution should be effected by very improbable Means, and fall out so seasonably, to prevent the Destruction of a deposed exiled Prince, and the utter ruin of a desperate righteous Cause, and a pure Apostolical Church; that so much unspeakable good should accrue by it to the Publick, and that oppressed Right and Innocency were thereby relieved, and publick Justice done upon the Sons of Usurpation and Blood, that so many various accidents should so happily conspire to bring it about, and that it should happen upon the same day, which was remarkable before for the appearance of the Star, and our Sovereign's Birth.

Birth. Lastly, that it should fall out in Correspondence to the Prayers of good Men, especially of the King, and of all, that had kept their Garments unspotted in this suffering Apostolical Church : Such a wonderful Complication of all these Marks in one Event, must needs force all, but Atheists, or Epicureans, who are more absurd than Atheists, to confess with *David*, that it was the Lord, *who brought back our Captivity*, and cry out with the Church in the 118th Psalm, *This is the Lord's doing, and it is marvellous in our Eyes*. Which brings me in the third place to consider the Duty, which a People so wonderfully brought back from Captivity ought to perform, which, I told you, was to render praises, and thanksgivings to God, as it is written in my Text, *When the Lord bringeth back the Captivity of his People, Jacob shall, or ought, to rejoyce, and Israel shall, that is, ought to be glad*,

This is the import of these Phrases of rejoycing, and being glad. They signifie Religious Joy, and gladness, expressing it self, and exulting in Praises, and Thanksgivings unto God. So in the 118th Psalm, which the Royal Psalmist made after he was Anointed King of Israel. *The voice of rejoycing, and Salvation is in the Tabernacles of the Righteous, the Right hand of the Lord bringeth mighty things to pass, the Right hand of the Lord is exalted, the Right hand of the Lord bringeth mighty things to pass. The Stone which the Builders refused is be-*

come the Head-stone of the Corner, this is the Lord's doing and it is marvellous in our Eyes, this is the day, which the Lord hath made, we will rejoyce, and be glad therein, bind the Sacrifice with Cords even unto the Horns of the Altar, thou art my God, and I will praise thee, thou art my God, I will exalt thee, O give thanks unto the Lord, for he is good, for his Mercy endureth for ever.

Almost all the Psalms of Praise and Thanksgiving are full of Expressions of Joy and Gladness, because Religious Joy is the Fountain, from whence all Praises and Thanksgivings do proceed, and the proper Passions, and Dispositions of Mind which make them acceptable unto God. Therefore saith the Psalmist in another Psalm, *O be joyful in the Lord, O ye Lands! Serve the Lord with Gladness, and come before his presence with a Song.*

This we have done, and this still is our Duty to do on this Auspicious Day. We have offer'd up the Calves of our Lips, the Sacrifices of Praises and Thanksgivings unto God with our Mouths, and I hope our Hearts are Unisons with our Tongues. *We have sung unto the Lord, as the Psalmist saith, and heartily rejoiced in the strength of our Salvation, we have sung Psalms and Anthems unto him, because he hath done marvellous Things, and, I hope in this Solemnity our very Souls have magnified the Lord, and our Spirits have rejoyced in God our Saviour, and even to the last moment of it,*

let

let every Loyal Person say, * *Bless the Lord O my Soul, and all that is within me, bless his Holy Name.*

Certainly it is our Duty on this happy Day to extol God, and exult in the Salvation which he hath wrought for us, and to acknowledge *that this is the day which the Lord hath made*, the Day of our going out of *Egypt*, the Day of our return from Captivity, the Day of the Dedication of our Temple and Altar, nay the Day of the *Brittish Purim* in which we ought to rejoyce, as being the Day, *wherein we rested from our Enemies, and the Month which was turned to us from Sorrow to Joy, and from Mourning into a good Day, that we should make it a Day of Feasting, and Joy, and of sending Portions, and Gifts to the Poor*: For it is to the Mercy of this Day, that we owe our Lives, our Religions, our Liberties, and Estates, that every one of us can sit securely under his own Vine, and call what he hath his own; and therefore certainly, we that enjoy so great a deliverance by this Day, and such mighty blessings consequent upon it, as *no other People* the World enjoy besides our selves, if our hearts be not at discord with our Mouths in our present Devotions, we cannot forbear to the Offerings of our Charity, accompany Sacrifices of Praise, and do something considerable to exhilarate the Spirits of our poor

* Psal. 103. 1. † Esth. 9. 22.

Brethren, and make them partakers of our Joy. This Day the sorrowful sighing of the Poor, and of the Prisoners ought to come before us, and more especially if we know any such, who were ruined by the late Successful Rebellion, them we ought to relieve. They more especially, ought to be the Objects of your Charity upon this Solemnity, and therefore in the first place let us do good, and distribute to those, or the poor Relations of those who were Sufferers for their *Loyalty*, and bore the greatest and bitterest part of that Captivity, from which the Lord brought back his People upon this Day. I suppose there are such to be found among you, the Monuments of your former Loyalty in the *bloody Worcester-fight*, and hope you will consider them as Martyrs and Confessors for our *English Liberties*, and open your hand liberally towards them, who yet bear in their Bodies, or in their distressed Families, the Marks of their Loyalty for the King and of their Sufferings for the Church. We cannot offer up unto God any Sacrifice more acceptable, than the Supplies, which in gratitude to him for our Deliverance, we shall give to them this Day, and if our Charity be such as becomes our present Devotion, we need not fear, but that God will accept our Alms and Oblations, and that our Prayers and Alms will go up for a Memorial before him who hath done so great things for us, and by his Almighty Power, and All-wise Providence

turn

turned our Captivity, as the Rivers in the South.

These are the Duties proper to this Day; but then we must further understand, that if our Joy be pure and genuine, and such as really proceeds from a grateful and Religious Sense of God's Goodness, it will shew it self in the Fruits of true Piety towards God, and of true, and conscientious Allegiance to the King, (whom God so miraculously restored unto us) all the Days of our Life.

He that pretends Religion towards God, and yet makes use of it, as a Cloak of Malicioufness to cover his Disaffection, and Disloyalty to the King, that Man's Religion, let him shew never so much Zeal for preserving the Protestant Religion, is Pharisaical, and vain, and utterly unacceptable in the sight of him, who will have every Soul to be subject to the Higher Powers: And on the other hand, he, who pretends Loyalty to the King, and expresses it in such a manner as must needs be offensive to God, and to Men, that Man's Loyalty subverts the King's Throne, and provokes God to let the Enemies of the Crown multiply, and prosper, to punish the Wickedness of such prophaneoyalists, who in that *Bacchanal* manner, by which they testify their Affection to the King, disgrace his Majesty, and dishonour God. He that truly fears God will honour the King, and will not meddle with those that are given to change; and he that truly honours the King,

in the Christian notion of a King, as the Image and Lieutenant of God, will be sure to honour him, by whom King's Reign, and express Zeal for him, and his Joy for his Restauration in such Ways and Measures, as shall not pollute any Festival Solemnity, or turn our *dulgence* into Riot or Excess. God forbid that *Loyalty* more than any other Christian Virtue should be made a Pretence for such unworthy *Greek* Practises, and God forbid, that any of the *English Melchites*, or Loyal Subjects of the Church of *England*, should find no other way of declaring their Zeal and Affection for the Sovereign, than such as will render them to Scorn, and Reproach of theirs, and the King's Enemies, and a Scandal to the Royal Cause. Let us in God's Name rejoyce in the King's Salvation, but in such a manner, as will comply with the strict Rules of Christian Sobriety. Let the Fear of God temper our Mirth for the Deliverance of the King, let us wish him Health and say with *Daniel*, O King live for Ever, but at the same time let us remember him, who hath clothed him with Majesty, and in whose Rule and Governance the Hearts of Kings and Princes are. God indeed hath given Wine to cheer the Heart of Man, but then we must temper our Mirth remember what he hath told us, *Wine is a Mocker,* and that strong drink is raging, and whosoever is deceived thereby is*

* Prov. 20. 1.

God indeed hath given us leave to Eat, and Drink, to kill *Beasts*, to *minge our Wines*, and furnish our Tables upon Festival Occasions, and then, as Christians, it becomes us to remember at our Feasts, that *whether we eat, or drink, † or whatsoever we do, we must do it to the Praise and Glory of God*, who on this day brought back the Captivity of his People, and therefore doth expect, that *Jacob* should rejoice, and *Israel* should be glad, for the wonderful deliverance, which by his special Providence and Assistance he hath brought about. Now to God, our Mighty Deliverer and Saviour, who giveth Victory unto Kings; the God whom alone our Gracious Sovereign is subordinate, and next under whom he is Supreme, in these Realms; unto the Allwise, and Almighty God, of whose Institution Kings and Kingdoms are; unto the Allwise Almighty and Creator, King of Kings, and Lord of Lords, be ascribed, as is most due, Eternal Praise, Honour, Majesty, and Glory by us, and by the whole Church Militant and Triumphant, now and Evermore.

* 1 Cor. 10. 31.

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Speculum Beatæ Virginis.

A
DISCOURSE
OF THE
Due Praise *and* Honour
OF THE
VIRGIN MARY.

By a true CATHOLICK of the
Church of England.

The Third Edition.

IMPRIMATUR.

Martii 26.
1684.

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The PREFACE.

THE chief End for which I undertook to make this following Discourse, was to set before the English Reader a prospect of the Devotions, which the Church of Rome pays, and allows to be paid to the Blessed Virgin, and to give him thereby an opportunity of judging, Whether the R. Catholicks do indeed no more, than pray to the Saints in Heaven, as they do to their Brethren upon Earth, to pray for them in the Name, and Mediation of Jesus Christ.

This is the Sum of the late Apologies for Worshipping of Saints, and whether in reality it be so, or no, among them, I leave the candid, and honest Reader, of what Religion soever, to judge. They have no reason to be offended at me for my Undertaking: for if their Devotions to the Virgin be good, and Orthodox, I have done them, and their Church no dishonour; but if they be not, however I have done them no wrong: for I have not misrepresented their Prayers, and Hymns, and Antiphones, nor put any false Colours upon the use of them, but have presented them, as they are in themselves, and treated those that use them without any provoking or reproachful Language; and perhaps many, that at first sight cannot read such offensive Devotions without Indignation, will think I have treated the Virgins Votations too gently, and said rather too little than too much.

But

The PREFACE.

But what may perhaps justly move their Passions, will not move mine, who am used to read the Latin Offices, and other allowed Books of Devotion among those of the Latin Communion; and I think fit also to acquaint the Reader, that I could have proved from their most Authentick Prayers of other Saints, as well, as to the Virgin, that they more, than desire the Saints to pray for them, sick Men desire the Prayers of the Congregation

as any indifferent person may be satisfied they do, if they please to consult the Hymns and Prayers cited in the Margin.

Hymn. Beate Pastor Petre in Brev. Rom. D. 28. Jan. & alibi Hymn. *Tu natale solum protege.* Brev. Rom. in Festo S. Martinæ. Antiph. Michael Archangele veni in adjutorium populo Dei. Brev. Rom. Fest S. Mich. Hymn. *Ut queant laxis.* Brev. Rom. in S. J. Bapt. Hymn. *Egregie Doctor Paule.* Br. Rom. Die 29. Jul. Orat. *Deus cujus dexterâ.* Br. Rom. D. 6. Jul. Orat. *Omnipotens, & misericors Deus.* Br. Rom. D. 14. Jul. Hymn. *Regni perni nuntia.* Brev. Rom. in Festo S. Tiresiæ. Hymn. *Placatus Christe Servulis.* Br. Rom. in Festo omnium Sanctor. Et Orat. *Sempiternæ Deus.* ibid. Et Hymn. *Salutis æternæ dator.* ibid. tert. Nocturn. Orat. *Sacrificium nostrum.* Missal. in Festo S. Andreæ.

Since I finished this Discourse, I met with another Hymn made of the Te Deum, to the Blessing of the Virgin, which is a more exact Transposal of it, than that I have cited out of Cardinal Bonaventure.

I shall here set it down, almost verbatim, as follows.

* Entituled, *A find it translated in a little * Book of the Decree of our Holy Father Pope Innocent XI. &c.* Printed at Oxford, 1678.

We praise thee, O Mary: we acknowledge thee to be the Lady. All the Earth doth worship thee: the Mother of the Everlasting

The P R E F A C E.

God. To thee all Angels cry aloud : the Heavens
and all the Powers therein. To thee Cherubim
and Seraphim : continually do cry. Holy, vene-
rable, wonderful : Mother of the Lord God of
Sabbaoth. Heaven, and Earth are full : of the
fruitfulness of thy Virginity. The glorious com-
pany of the Apostles : praise thee. The goodly
number of the Prophets : praise thee. The holy
Church throughout the world : doth acknow-
ledge thee. The Mother : of infinite Majesty.
Thine honourable, true : and only Son. Con-
ceived by the Holy Ghost : the Comforter. Thou
art the Queen of Glory : O *Mary*. Thou art the
true Mother : of the Son of the Everlasting Fa-
ther. When he took upon him to deliver man :
Thou didst afford him thy Virgin-womb. Thy
seed having overcome the sharpness of Death :
the Kingdom of Heaven is open to all believers.
Thou sittest at the right hand of thy Son : in
the glory of the Mother. We believe, that
Thou shalt come : with thy Son the Judge.
We therefore pray thee help thy Votaries :
whom thy Son hath redeemed with the preci-
ous blood he had from thee. Make them to be
numbered with the Saints of God : in Eternal
glory. O *Lady* save thy People, and bless thy
sons Inheritance. Day by day : we magnifie
thee. And we worship thy name : ever world
without end. Vouchsafe, O *Lady* : to keep us
this day without sin. O *Lady*, have mercy up-
on us : have mercy upon us. O *Lady*, let thy
mercy lighten upon us : as our trust is in thee.

O *Mary*

The P R E F A C E.

O Mary, in thee have I trusted after God : let me never be confounded.

The Publisher of the forecited Book took the Original of this Hymn, out of a Book written by Melchoir Inchofer a Jesuit, which that Father saith was sent to the Messenese by the Blessed Virgin, and he thinks it was the same Office, or not much differing from that, which Pope Paul the Fifth approved, and which the present Pope hath prohibited, and suppressed by a Decree. But whether it was the very same, or only of the same, or like Nature, the Pope's Decree is worthy of his holy Character, and I wish for his Honour he had prohibited it as Impious, or Blasphemous, or Idolatrous, or contrary to the Word of God. However the bare Prohibition of it ought to be acknowledged for a good Work, and I beseech Almighty God to pour out the Spirit of Reforming more and more upon the Bishop, and Clergy of the Roman Church, that instead of Expounding, Palliating and Excusing, they may set themselves in good earnest to reform, and amend whatever is amiss, that so the Church, wheresoever dispersed over the universal World, may be restored to the truly Ancient, Catholick, and Apostolical Doctrine, Worship, and Discipline, and become one undivided Catholick Communion, through Jesus Christ our Lord.

A M E N

Specu

Speculum Beatæ Virginis.

S. LUKE I. 28.

And the Angel came in unto Her, and said,
Hail, thou that art highly favoured, the
Lord is with Thee, Blessed art thou among
Women.

THE Words of my Text are the Salu-
tation of the Angel *Gabriel*, unto
the Virgin *Mary*, when he came to
tell her, that God had chosen her to
be the Mother of the *Messias*. And that they
are Words of pure Salutation, and not of De-
votion, is evident from the Word *Χαῖρε*, Hail,
which is a Form of saluting, as may be seen
in those two Mock-salutations of our Lord,
the *Ῥαββί*, *Χαῖρε ὁ Βασιλεὺς*, Hail, Master,
King of the *Jews*; as likewise from the
use of the Original Word, in *Acts* 15. 23.
where it is said, that the *Apostles and Elders*
wrote Letters, and sent greeting to the Brethren,
in *Antioch, Syria, and Cilicia*.
It is also evident that these are Words of
Salutation, from what the Evangelist saith
in the next Verse, that upon hearing of them
she was troubled at his saying, and cast in her
mind, what manner of SALUTATION
this

this should be. It seemed strange to her, that an Angel should appear to her in an Age, when Visions and Apparitions were grown so rare, and that she should be accosted by him with joyful, and gracious Salutation, which was much above the humble Opinion she had of her self. Her Modesty encreased her Wonder, and in a Mixture of Fear and Surprize together she began to think within her self, what the meaning of the Salutation might be, whither it would tend, and what the Angel had to say unto her. She was very solicitous between Hope and Fear, to know what Message he had to deliver, after his kind Salutation, and while she was musing what it might be, he said unto her, *Fear not, Mary, for thou hast found favour with God, and behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name Jesus; He shall be great, and shall be called the Son of the Highest; And the Lord shall give unto him the Throne of his Father David, and he shall reign over the House of David for ever, and of his Kingdom there shall be no end.*

These are the Words of the *Annunciation* Message of the Angel, but I shall keep strictly to the Words of his Salutation. And in tracing of them I shall shew,

1. That there is nothing in their Signification so peculiar to the *B. Virgin*, but that they might have been used by the Angel, in saluting any other righteous and holy Person.

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2. That the *B. Virgin*, to whom the Angel spake then was a very holy Person.

3. That she ought to be honoured, and celebrated, and praised for her great Holiness, and for being chosen to be the Mother of God.

4. That in honouring her we must take care that we do not honour her too much, or express the Honour we have for her in such a Manner, as is not competible to a Creature.

1. First then I shall shew, that the Words of the Salutation have nothing so peculiar in their Signification, but that they might have been used by the Angel in saluting any other righteous Person.

To begin with the Original Word *Χαῖρε*, which we render *Hail*, and the vulgar Latin *Ave*, it was as I have already shewn, a common Form of Saluting among the *Jews*; and it farther appears to have been so from the second Epistle of S. *John*, ver. 10, 11. where the Apostle forbidding to salute any Man that denieth Christ to be come in the Flesh, saith, *καίρειν αὐτῷ μὴ λέγετε*, say not *Hail* unto him; *nec ave dixeritis*, saith the vulgar Translation, *bid him not God speed*; *ὁ γὰρ λέγων αὐτῷ χαῖρε*, *qui enim dicit illi Ave*, for he that saith *Hail* unto him, or he that biddeth him *God speed*, is *Partaker of his evil Deeds*.

Thus God, and Angels, when they speak with Men, use the Phrases, and speak with the Tongues of Men. And so for that Expression,

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sion,

fion, *The Lord is with thee*, or as it might be rendred, *the Lord be with thee*, it is the very Form of Speech in which Boaz saluted the Reapers, *Ruth 2. 4. And Boaz came from Bethlehem, and said unto the Reapers, The Lord be with you, and they answered him, The Lord blefs thee.*

And so for that Phraſe *ἐλογιμὴν σὺ ἐν γυναιξίν*, *Blessed art thou*, or *blessed be thou*, among Women, we have the very ſame Form of Speech in *Judges 5. 24. ἐλογιμὴν ἐν γυναιξίν Ἰαήλ*, *Blessed be Jael among Women, the Wife of Heber, blessed shall she be above Women in the Tent.* So Boaz ſaid unto Ruth, *Ruth 3. 10. ἐλογιμὴν σὺ παρὰ Κυρίῳ Θεῷ Σύγατρε*, *Blessed be thou of the Lord my Daughter.* And ſo *1 Sam. 25. 33.* ſaith David unto Abigail, *ἐλογιμὴν σὺ*, *Blessed art thou which haſt kept me from ſhedding of Bloud.* And ſo ſaid Elizabeth unto the B. Virgin, *ver. 42. of this Chapter, ἐλογιμὴν σὺ ἐν γυναιξί*, *Blessed art*, or *blessed be thou among Women*, and *blessed is*, or *blessed be the Fruit of thy Womb.*

From all which I think it is plain, that all theſe Expreſſions, *Hail, The Lord is with thee*, and *blessed art thou amongst Women*, are not peculiar, but common Forms of Speech, which were uſed in common Converſation among the Jews.

And then for that Word *κεχαριτωμένη*, *thou that art highly favoured*, the Verb from whence this Participle doth come, is uſed by S. Paul, *Eph.*

Eph. 1. 6. where it is written, *to the Praise and Glory of his Grace*, wherein ἐχαρίτωσεν ἡμᾶς, *he hath made us accepted in the beloved.* The vulgar Latin hath it, *in quâ gratificavit nos*, wherein he hath made us accepted. And accordingly *Theophylact* saith, that κεχαρίτωσιν in my Text, is explained by that Expression, *ver. 10.* εὐρες γὰρ χάριν ὡς τὸ Θεῷ, *thou hast found favour with God*, or thou hast obtained Favour of God. Now in this Sense of the Word, as it signifies favoured, or accepted, *S. Paul* doth in effect say, in the forecited Place, that every true and faithful Believer is κεχαρίτωσιν, favoured and accepted by God, or dear and acceptable to him in Christ. And this Observation concerning the Dearness, and Acceptableness of all true Believers unto God, is very agreeable to what our Lord replied to him who told him, that his Mother and his Brethren stood without, desiring to speak with him. Our Saviour saith unto him, *Who is my Mother, and who are my Brethren?* And then stretching forth his Hands towards his Disciples, he said, *Behold my Mother and my Brethren, for whosoever shall do the Will of my Father which is in Heaven, (the same is highly favoured) the same is my Brother, and Sister, and Mother.*

Wherefore there is nothing in this Signification of κεχαρίτωμέν, that might hinder an Angel from using it in saluting any true Disciple of Christ; especially if he were sent to give him

him Notice of some particular Favour, that God intended to bestow upon him; upon the special account whereof he might be said to *have found favour with God*. Thus *Noah* was *κεχαριτωμένον*, as we read *Gen. 6. 8*. *He*, above all Mankind *found Grace*, or Favour in the Eyes of the Lord, when he resolved to destroy the World. It is in the Greek Translation, *Νῶε ὃς ἔβρε χάριν*, which is the very Phrase that *Gabriel* used to the Virgin, *ver. 30* *for thou hast found favour with God*. So *Abraham* was *κεχαριτωμένον*, or highly favoured of God, because he of all Mankind was chosen to be the Father of the Faithful, and was called the Friend of God. So *Lot* was *κεχαριτωμένον*, or highly favoured, because God only spared him and *his* when he destroyed *Sodom*; and therefore saith he unto God, in this very Phrase which *Gabriel* used unto the B. Virgin, *Behold thy Servant hath found grace in thy sight*, *Gen. 19. 19*. So also *Moses* was *κεχαριτωμένον*, because he of all the *Hebrews* was chosen to be the Deliverer of *Israel*, and the Mediator of the Old Testament, and had the special Privilege of speaking to God, as a Man doth to his Friend Face to Face. Upon which account he said unto him in this very Phrase in which his Angel spake unto the B. Virgin, *I know thee by Name, and thou hast found grace in my sight*, *Gen. 33. 12, 17*.

The like might be said of many other Saints, as well as of the B. Virgin; and accordingly

St. Paul, who of a Persecutor of the Church, had the Honour to be chosen the Apostle of the Gentiles, said 1 Cor. 15. 10. *by the Grace, or Favour of God, I am that I am.* And therefore the Title of *κεχαριτωμένη*, *thou that art highly favoured*, as it is explained by *ὅπως χάριν*, *hast found or obtained Favour*, hath nothing in its Signification so singular to the B. Virgin, but that it may be applied to any other Saint, who hath received any special Favour, or Honour from God.

But then there is another Acceptation of *κεχαριτωμένη*, as the Verb *χαριτώ* comes from *χάρις*, in that signification wherein it is taken for Virtue or Grace; and in this Sense it may be rendred, *thou that art very gracious.* And it is rendred by the vulgar Latin *Ave gratiâ plena*, *Hail thou that art full of Grace*, or *Vertue*. And in this Signification also there is nothing so peculiar, and singular in it, but what equivalent Terms hath been spoken of other Saints, as well as of the B. Virgin.

Thus it was said of Noah, that *he was a just man, and perfect in his Generation*, Gen. 6. 9. And when God called him into the Ark, he said to him, *Come thou and all thy House into the Ark, for thee have I seen righteous before me in this Generation.* I suppose if the Angel had said to the B. Virgin, *Hail thou that art righteous before God, and perfect in thy Generation*, it would have been every jot as Emphatical, as to St. Mary, *Ave gratiâ plena, Hail thou that art full*

of Grace, and as good an Argument to the full, to prove that she was free from Sin. So the Lord himself gave this Testimony of *John*, chap. 2, 3. *That he was a perfect, and an upright Man, one that feared God, and eschewed evil, and that there was none like him in the Earth*; which, considering who it was that spake it, I think implies as much Innocence, and Perfection, as *Ave gratiâ plena*, out of the Mouth of an Angel, *Hail thou that art very gracious, or thou that art full of Grace*. So it is said of *Zacharias*, and *Elizabeth*, that they were both righteous before God, walking in all the Commandments, and Ordinances of the Lord blameless, ver. 6. of this Chapter. So when our Lord saw *Nathanael* coming to him, he said, *Behold an Israelite indeed, in whom is no guile*. And this very Angel, that said unto the Virgin, *Ave gratiâ plena*, gave this Character of *John* the Baptist, that he should be great in the sight of the Lord, and be filled with the holy Ghost from his Mother's Womb, ver. 13. So it is written of the holy Martyr *Stephen*, that he was full of Faith, and of the holy Ghost, Acts 6. 5. which I think is a Phrase of much Importance as to be full of grace; and might justify the speaking as high things of these Saints, as in reason can be said of the Virgin, to whom the Angel said in common Terms of Salutation among the Jews, *Hail thou that art highly favoured, or full of Grace, the Lord is with thee, Blessed art thou among Women*.
Havin

Having now shewed that there is nothing so peculiar in the Angel's Salutation, but that he might have said the same to any other righteous Person, I proceed to shew,

2. That the B. Virgin whom he saluted in the foregoing words, was a very holy Person; as may be shewn First in general: and Secondly in particular, from the History of the *Annunciation*, as it is set forth in this Chapter.

1. First then, it may be shewed in general, that she was a very holy Person from the Word *κεχαριτωμένη*, whether it be rendred, *Thou that art highly favoured*, or *Thou that art full of grace*. It is not to be imagined, that an Angel should be sent from God, to give such a Title to any Man or Woman, but who was a Saint of the first Rank. But it is much more evident that she was such an one from the Matter of his Message, or *Annunciation*, which was to tell her, that she should conceive and bring forth *Jesus* the Saviour of the World; and that the Holy Ghost to that end should come upon her, and the Power of the Highest overshadow her; and that the Holy Child which should be born of her, should be the Son of God. Certainly the Holy Ghost would come upon none but a pure Saint; he that affects the Symbols of Innocence and Purity, in all his Appearances, and cannot enter into a malicious Soul, nor dwell in the Body that is subject unto Sin, would not have come in that manner and for that mighty Purpose, upon any Daughter of

Adam, but who had cleansed her self from all Filthiness of Flesh and Spirit, and perfected Holiness in the Fear of God. Nay, God the Father, who was to prepare a Body for his eternal Son, as it is written, *a Body hast thou prepared me*, would not form it of the Substance of a sinful Woman, but his own essential Holiness, as well as the mysterious Decency of the Dispensation would prompt him to form it of the Substance of one, that like the King's Daughter in the *Psalms*, was all glorious within, and a pure and spotless Virgin, both in Body and Mind. We may be also assured from the Holiness of God the Son, the eternal Word of the Father, that he would not take upon him the Seed of *Abraham*, but of one of the genuine Daughters of *Abraham*; nor deign to be conceived in the Womb of any Woman, but of such an one, who was a Vessel of Honour, in whom the Spirit of God did dwell, and whose very Body was the Temple of the Holy Ghost.

She that was the Mother of God could not but be a very good Woman; She that conceived, and bare, and brought forth the Holy Child *Jesus*, the Virgin Mother of *Immanuel*, of whom the Prophet wrote as he was inspired, surely must have been pure, as he was pure and holy, as he was holy.

For to use the Apostle's Phrase in another sense, the fulness of the Godhead could not dwell bodily in a wicked Woman; nor could

the

he be deceived and led away by the Serpent, whose Seed was to bruise the Serpent's head.

Nay to be chosen for the Mother of God, was the greatest Honour and Favour that ever God conferred upon any human Creature. None of the special Honours and Favours that he did to any of the Saints before or since, are equivalent to the Honour of being the *Mother of God*. And therefore we may be sure that God, who said, them that honour me I will honour, would not have done so great an honour to any Daughter of *Abraham*, but to one who best deserved it, to one of the holiest among the Daughters of *Israel*, to the most heavenly minded Virgin of the Tribe of *Judah*, and the Royal House of *David*; who had no superior for holiness upon Earth.

If we had no particular Account of her Graces, we might rationally conclude all this of her from the History of our Lord's Incarnation; for nothing less than Superlative Holiness could receive such a Testimony of Divine Honour from the Holy Trinity. She was as it were the Spouse of God, Coparent with him of the wonderful *Immanuel*, who was God and Man, God of the Substance of the Father, be-fore the Worlds, and Man of the Substance of his Holy Mother born in the World; perfect God and perfect Man, and yet not Two, but one Christ.

But then in the Second Place, we have a particular account of many of those eminent Graces

Graces which adorned her, in the Anunciation of the Angel, as it is related by S. Luke. At first of her Chastity, she was a *Virgin*, ver. 27. one that *knew not a man*, ver. 34.

Such a pure Virgin as was foretold by the Prophet, who said, *A Virgin shall conceive a Son* Isa. 7. 14. a Virgin in Mind as well as Body, such a Virgin as never looked upon a Man to lust after him, an entire Virgin, who was all Purity within as well as without, who never cherished unclean Thoughts, nor let them grow into unchaste Desires, but stifled the Beginning of Lust in its first Motions, keeping her Body as the Sanctuary or holy Place, and her Soul as the holiest of Holies, and herself fit both in Body and Soul, to be the Habitation of the Holy Ghost, and a Tabernacle for the Son of God. Secondly, we have an Account of her great Modesty and Humility, which put her into great disorder at the Salutation of the Angel, *when she saw him, she was troubled at his saying*, and wondred what the meaning of his Salutation should be. She had nothing of the Pharisee in her, as doubtless many other Virgins had, who would upon such an Address have presently concluded in favour of their Holiness, that it was so great and eminent above the Holiness of other Virgins, that they deserved that peculiar honour of God. But she on the contrary was so very humble, that she was all blush without, and confusion within at the Appearance and Complement of the Angel.

gel. She wondred what should move God to send one of the Seven Spirits that attend upon his Throne to visit her. She wondred what should incline him to honour her so much, and why the Angel should speak unto her, as unto an holy Person, and the Favourite of Heaven. She had a greater sense of her human Imperfections and Infirmities, than of her Vertues; and in so mean, and humble an Opinion of herself could not imagine, why she should be *blessed* and *praised* above those of her own Sex.

So also in her *Magnificat*, which she delivered upon the Salutation of her Cousin *Elizabeth*, she admires and adores the infinite Condescension of God to her low Estate. And truly the signal honour which God did her, in chusing her for the Mother of his Son, is an Argument according to the Scriptures, that she was lowly in Mind, as well as low in Fortune. For *God resisteth the proud, but he giveth grace*, (which is an Hebrew Phrase, for shewing Favour) unto *the lowly*, saith *Solomon*, *Prov. 3. 34.* And saith the Prophet *Isaiab*, *57. 15.* *Thus saith the high and lofty one, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones.* And this being the usual method of God's proceeding with the Sons of Men, we may conclude that the Virgin *Mary* was a very meek,

meek and humble Maid, because God exalted her above her Fellows.

The Third Eminent Grace, which we find in the Blessed Virgin, was her Faith, which was every way, as great as that of the Father of the Faithful, who *being not weak in Faith*, saith the Apostle, *Rom. 4. 17, &c. considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarahs Womb, but against hope, believed in hope, that he might become the father of many nations, not staggering at the promise of God, who can quicken the dead, and call those things which be not, as though they were.* In like manner the Blessed Virgin, after the Angel had told her, that *the Power of the Highest should come upon her*, staggered not at the Promise of God through unbelief, but was strong in Faith, being fully perswaded, that what he had promised, he was able to perform. She knew that he who formed *Adam* of the Ground, and *Eve* of one of the Ribs of *Adam*, was also able to form the Body of his Son of her Substance; and therefore though she knew not a Man, she said unto the Angel, *Behold, the Handmaid of the Lord, be it unto me according to thy Word.* She knew it was most reasonable to rely on the Word of Omnipotence, and essential Truth, and in this she is commended above *Zacharias*, who did not believe the Message of the Angel, when he told him that his Wife *Elizabeth* should bear him a Son.

objected that he was an old Man, and his Wife well stricken in Years, forgetting that *Sarah* her self received strength to conceive *Isaac*, when she was past Age; and therefore the Lord struck him with Dumbness, because he believed not his words.

But though we read of no other Graces in her, yet we may be sure she had all the rest, that could render her righteous and acceptable in the Sight of God. There must needs have been a noble Structure erected, upon such a Foundation of Humility, Purity, and Faith, where these led up the Dance, we may be sure the whole Chore of moral Vertues followed after. And therefore in the third Place,

3. It is our Duty, who have the Benefit of her Example, to honour, and celebrate her Name, and commemorate her Virtues, and set forth her Praises, in whom there was a Concurrence of so many Divine Accomplishments, such a strong Faith, such abasing Humility, such pure Chastity, and all other Graces, in as much Perfection, as was consistent with human frailty.

So Divine, so Righteous a Person ought to be had in everlasting Remembrance, and *blessed* among Women from Generation to Generation. We ought not to mention her Name without honour; her Name, which ought to be like precious Ointment, wheresoever the Gospel is preached, and written in the biggest, and most conspicuous Characters in the *Diploms* of the Church.

If

If the Names of other Saints are distinguished with Miniature, Her's ought to shine with Gold. Especially if we consider that She, of all the Virgin-daughters of *Israel*, had the Honour to be chosen by the Holy Trinity for the Mother of our Lord. What shall be done to the Woman, whom the King of Kings delighteth to honour? Certainly if we should hold our Peace, and refuse to praise her among Women, the Stones of the Church would cry out, *the Stone shall cry out of the Wall, and the Beam of the Timber shall answer it.* If what the Woman did, who poured forth a Box of precious Ointment upon the Head of our Saviour, was to be spoken of for a Memorial of her, wheresoever the Gospel shou'd be preached throughout the whole World; surely that most *B. Virgin*, who had the Honour to bring forth and breed up the Son of God, ought to have a Festival, and be mentioned with all due Reverence and Esteem, in all the Churches of the Saints. Wheresoever the Gospel is preached, that which she hath done, and suffered for our Lord, ought to be spoken of, for a Memorial of her, from whom he took that very Body which was crucified, and that precious Blood which was shed for the Remission of our Sins.

4. But then in the fourth Place, though we ought to honour her, and have honourable Thoughts, and make honourable Mention of her, yet we ought to take care, that we do not honour her too much, in thinking and speaking

speaking more highly of her, than we ought
to think and speak of a Creature. Indeed there
is a particular Respect due unto her, upon the
account of her eminent Graces, and as she is
the Mother of God. And so we find her Cousin
Elizabeth treated her, with a peculiar Re-
spect under that Character, *whence is this to
me, that the Mother of my Lord should come
to me?* But then we must not let our Re-
spect for her commence into Worship, nor ro-
mance her into a Deity, because it was her Lot
to be that happy Virgin of whom Christ was
born. We must not treat her upon the ac-
count of her singular Relation to *Immanuel*, as
if she were an infinite Majesty, or as if her
Graces were indeed Divine Attri-
butes, and her *Prerogatives of Grace* and
Glory, as a late Book asserts, *and the same with those of her*

*Epist. Dedicat.
to the Contem-
plations of the
V. Mary.*

We ought not to pay such Homage, and
veneration to her under the Character of the
Queen, as is only due to the *King* of Heaven,
we must carefully keep our Respects to her
Honour, and Memory within due Bounds and
Limits, lest transgressing herein, we should
fall into those unwarrantable Excesses and A-
buses, which a great Part of Christendom is too
easily chargeable with.

And that I may not be accused of charging
a great and considerable a Number of our Fel-
low-Christians wrongfully, or of saying what
I cannot prove, I shall spend the remainder of
my

my Pains in shewing, how extravagant the Votaries of the *B. Virgin* have been, and still are in her Commendations, and Praises, and in the Honour which they pay, and the Devotion which they offer up unto her : And Secondly in making a short Application of the whole Discourse.

I. I shall shew how extravagant the Votaries of the blessed Virgin are, both in Word and Deed, in the Honours which they pay unto her, out of the Offices of the Latin Church and the Ancient and Modern approved Authors of her Communion, who speak such extravagant things of her, as in reality are a Diminution to her, and a Diminution of her and common Lord, and Saviour Jesus Christ.

To begin with the Offices of the Latin Church ; in the Form of Absolving a Penitent in the Ritual the Priest concludes with the

Passio Domini nostri Jesu Christi, merita B. Mariæ Virginis, & omnium Sanctorum, quicquid boni feceris, & mali sustinueris, sint tibi in remissionem peccatorum, augmentum gratiæ, & præmium vitæ æternæ, Amen.

remission of Sins, increase of Grace, and the reward of Eternal Life, Amen. So in many

* *Beata mater, gloriosa Regina mundi, intercede pro nobis ad Dominum. Offic. B. M. in Sabbato. & Offic. parv. B. Mariæ.*

words, *The Passion of our Lord Jesus Christ, the merits of the B. Virgin Mary, and all Saints, all the good thou hast done, and the evil thou hast suffered, be unto thee for thy reward.* In her Offices there are the following Prayers. *Blessed Mother, and glorious Queen of the World.*

intercede for us unto the Lord, and || we fly unto thy Protection, and Safe-guard, O holy Mother of God, despise not our Prayers in our Necessities, but always deliver us from all Dangers, O glorious and blessed Virgin. I think this is something more than to desire her to pray for us, as we do the Faithful upon Earth, through the Merits of Jesus Christ. And so is the Hymn, *Ave maris stella*, which I shall render in the following words, *Hail Star of the World and nursing Mother of God, perpetual Virgin, and blessed Gate of Heaven, Thou that receivest the Salutation, which was spoken by the Mouth of Gabriel, and changeest the Name of Eve, loose the Bonds of guilty sinners, enlighten the Eyes of the Blind, drive away all Evils from us, and ask all good Things for us. Shew that thou art the*

|| *Sub tuum præsidium confugimus, sancta Dei Genetrix, nostras deprecationes ne despicias in necessitatibus, sed à periculis cunctis libera nos semper, Virgo gloriosa & benedicta.* Offic. parv. B. M.

† I render *Maris* by *World* according to the Exposition of Bernard in Serm. de Nat. *Mariæ*, and the Author of the Oration made in praise of the B.V. falsely ascribed to Euphаний Vol. 2. p. 292.

*Ave maris stella
Dei Mater alma,
Atque semper Virgo,
Felix cæli porta.
Sumens illud ave
Gabrielis ore
Funda nos in pace,
Mutans Hevæ nomen.
Solve vincla reis
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.
Monstra te esse Matrem,
Sumat per te preces
Qui pro nobis natus
Tulit esse tuus.
Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac & castos.
Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum
Semper collætemur.
Sit laus Deo Patri,*

F

Mother

*Summo Christo decus,
Spiritu Sancto,
Tribus honor unus. Amen.*

*Offic. B. M. in Sab-
bato & alibi.*

*Mother of Christ, and let
him who was born of thee
for us, and vouchsafed to
be thy Son, receive our*

*Prayers, through Thee, O most excellent, and
humble Virgin; make us humble, and chaste,
and free from the Bonds of our Sins; give us
purity of Life, and grant us a safe Passage in-
to the next World, that we attaining the beati-
fick Vision of Jesus, may rejoyce with everlasting
Joy. Praise be given to God the Father, Glory
to Christ the Sovereign Lord, and to the Holy
Ghost, to all three be one Honour. Amen.*

You see they pray unto her here, as unto
an Author, and Donor of Spiritual Blessings,
and remind her of her Power and Influence o-
ver her Son. And so in another Hymn, they
remind him of whom he took his Body, and

then pray unto her, in the
following Manner, Re-
member O Creator of all
Things, that thou former-
ly tookest the Shape of our
Body, by being born of the
holy Womb of the Virgin.
O Mary Mother of Grace,
and sweet Parent of Mer-
cy, protect us from the E-
nemy, and receive us in

*Mememto rerum Conditor,
Nostri quod olim corporis
Sacrata ab alvo Virginis
Nascendo formam sumpsti.*

*Maria Mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege
Et mortis horâ suscipe.*

*Jesu tibi sit gloria,
Qui natus es de Virgine,
Cum Patre & almo Spiritu,
In sempiterna secula. Amen.*

Off. parv. B. M.

*the Hour of Death. Glory be to thee, O Je-
sus, who wast born of the Virgin, with the
Father, and the Holy Spirit. Amen.*

So

So in another Hymn
thy invoke her thus; * O
glorious Virgin, who art
aloft among the Stars,
thou nurdest thy Creator
with the Milk of thy Dugs,
thou restorest unto us by
the holy Branch, what Eve
took from us, thou openest
the Gates of Heaven, that
Penitents might enter in,
thou art the Gate of the great King, the bright
Palace of Light. O redeemed Nations express
your Joy for the Life that is given by the bles-
sed Virgin. Glory be to thee O Jesus, &c.

One of the Lessons for
the † Saturday-Office of
the B. Virgin begins thus;
My Brethren, let us em-
brace the Footsteps of Ma-
ry, let us throw our selves
at her Feet, with most
 devout Supplication; let
us hold her fast, and not
let her go, till she bless
us, for she is powerful,

And in another Office
there is this Prayer*; The
Lord bring us all unto the
Kingdom of Heaven, by the
merits and Prayers of the

* O Gloriosa Virginum,
Sublimis inter sydera,
Qui te creavit, parvulum
Lactente nutris ubere.
Quod Heva tristes abstulit
Tu reddis almo germine;
Intrent ut astra flebiles
Cæli recludis cardines.
Tu Regis alti janua,
Et aula lucis fulgida,
Vitæ datam per Virginem,
Gentes redemptæ plaudite.
Jesu sit tibi gloria, &c. Ibid.

† See the Reasons up-
on which this Office is
founded in *Durand's Ra-
tionale*, l. 4. c. 1. n. 31,
32, 33, 34, 35.

‡ Amplectamur Mariæ ve-
stigia, fratres mei, & de-
votissimâ supplicatione beatis
illius pedibus provolvamur.
Teneamus eam, nec dimittam-
us donec benedixerit nobis.
Potens est enim, &c. Mense
Oct. Serm. Bernardi Ab-
batis.

* Precibus & meritis B.
Mariæ semper Virginis, &
omnium Sanctorum perducatur
nos Dominus ad Regnum
Cælorum. Amen. Offic.
parv.

perpetual Virgin Mary, and all the Saints. Amen.

In the Saturday-Office there is also this solemn Prayer of Intercession to her; || O Mary,

|| O Beata Dei Genetrix Maria, Virgo perpetua, Templum Domini, Sacrarium Spiritûs Sancti; sola sine exemplo placuisti Domino nostro Jesu Christo: Ora pro populo, interveni pro Clero, intercede pro devoto Fæmineo Sexu.

Blessed Mother of God, perpetual Virgin, Temple of the Lord, Sanctuary of the Holy Ghost; Thou only without Example, wast pleasing to our Lord Jesus Christ:

Pray for the People, mediate for the Clergy, and intercede for the devout Female Sex. And then

* Concede nos Famulos tuos, quæsumus Domine Deus, perpetua mentis & corporis sanitate gaudere, & gloriosâ B. Mariæ, semper Virginis, intercessione, à præsentis liberari tristitiâ, & æternâ perfrui lætitiâ. Per Dominum.

follows this Prayer unto God; * We beseech thee, O Lord God, grant, that we thy Servants may enjoy perpetual Soundness of Body, and Mind, and by the glorious Intercession of the blessed, and perpetual Vir-

gin, may be delivered from our present Sorrows and enjoy everlasting Comfort, through our Lord.

In the Office for the Festival of her Conception, there is this Antiphone; † Let us celebrate the Conception of the

† Cum jucunditate Conceptionem B. Mariæ celebremus: ut ipsa pro nobis intercedat ad Dominum Jesum Christum.

Breviar. Rom.

* Felix namque es sacra Virgo Maria, & omni laude dignissima: Quia ex te ortus est Sol justitiæ Christus Deus noster. Ora pro Populo.

B. Virgin with joy, that she may intercede for us with Jesus Christ. And this Address in Versicle and Answer; * For thou art blessed, O holy Virgin

and worthy of all Praise, because Christ our God the Sun of Righteousness rose out of thee. O pray for the People, mediate for the Clergy, intercede for the devout Feamale Sex, and let all those who celebrate thy holy Conception feel thy Help.

In the Office of S. Mary ad Nives there is this Versicle and Answer, Vers. * Make me worthy to praise thee, O holy Virgin, R. And give me Power against thy Enemies. And then follows this Antiphone; || O holy Mary, succour them that are miserable, help them that are weak-hearted, comfort those that are sorrowful, pray for the People,——and let those who celebrate thy holy Festival become sensible of thy Help.

In the second Day of the Octave of her Nativity, there is this Prayer, or Lesson. * O B. Mary, who can sufficiently give thee praise, and thanks, who by thy singular Assent didst succour the World when it was undone? What praises sufficient can frail Mankind pay unto thee who

lo, interveni pro Clero, intercede pro devoto Famineo Sexu, sentiant omnes tuum juvamen, quicunque celebrant tuam sanctam conceptionem.

* Dignare me laudare te sacrata Virgo. Da mihi virtutem contra hostes tuos. Fest. S. Mar. ad Nives.

|| Sancta Maria succurre miseris, juva pusillanimos, reforme flebiles, ora pro populo——sentiant omnes tuum juvamen quicunque celebrant tuam sanctam festivitatem. Ibid.

* O B. Maria, quis tibi digne valeat jura gratiarum, ac laudum preconia rependere, quæ singulari tuo assensu mundo succurris perditio? Quas tibi laudes fragilitas humani generis persolvat, quæ solo tuo commercio recuperandi aditum invenis? Accipe itaque quasunque exiles, quasunque me-

ritis tuis, impares gratiarum actiones: Et cum susceperis vota, culpas nostras orando excusa. Admitte nostras preces intra Sacrum exauditionis, & reporta nobis antidotum reconciliationis, ibid.

hast found a Way of Recovery, only by thy Commerce with God? We therefore pray thee, receive our Thanksgivings howsoever they be, and unequal to thy Merits, and when thou shalt receive our Devotions, excuse our Faults by praying. O admit our Prayers within the Sanctuary of thy Audience, and bring back unto us the Antidote of Reconciliation.

What is meant in this Prayer by her succouring the World when it was undone, by her Assent, I cannot tell, unless her Acceptance of God's Offer to be the Mother of Jesus, be to be understood by it, as a late approved * Book makes me think it is, which saith that God referred the Execution of his Son's Incarnation to her Acceptance, and thereby admitted her to a conclusive and decisive Suffrage in his Counsels.

But to proceed; the next Lesson is a Prayer of the same strain in the following Words; * Let every thing be excused which we bring unto God by thee, and let us obtain whatsoever we ask with a faithful Mind. Accept that we offer, give that we ask, and pardon that we fear: because thou art the only Hope of Sinners. We hope

* *Sit per te excusabile quod per te ingerimus, fiat impetrabile, quod fida mente poscimus. Accipe quod offerimus, redona quod rogamus, excusa quod timeamus: quia tu es spes unica peccatorum. Per te speramus veniam delictorum, & in te beatissima nostrorum est expectatio praeiorum. Sancta Maria succurre miseris, &c. Brev. Rom.*

for the Pardon of our Offences by thee, and in thee is the most blessed Expectation of our Reward. O holy Mary, succour those that are miserable, uphold those that are faint hearted, comfort those that weep, pray for the People, and so forth as above-recited. And if this be not to derogate from the Merits and Mediation of our Lord, I know not what is.

In the Advent Sundays, this is a common Collect; *

O God, who by the Annunciation of an Angel, wouldst have thy eternal Son assume Flesh, of the Substance of the Blessed

* *Deus, qui de B. Mariæ Virginis utero, Angelo nuntiante, carnem suscipere voluisti: præsta supplicibus tuis ut qui verè eam Genetricem Dei credimus, ejus apud te intercessionibus adjuvemur.*
Missal. Rom.

Virgin Mary, grant to us thy Supplicants, that we who truly believe her to be the Mother of God, may be helped by her Intercession with thee.

In the Second Sunday after the Epiphany, there is this Prayer; * O

Lord let this Communion

cleanse us from Sin, and

make us Partakers of the

Heavenly Remedy, by the

Intercession of the B. Vir-

gin Mary the Mother of God.

* *Hæc nos Communio, Domine, purget à crimine; & intercedente B. Virgine Dei Genetrice Maria, celestis remedii faciat ejus consortes.*
Ibid.

In the Mass of her As-

umption, there is this

prayer; † O Lord, let the

prayer of the Mother of

God help thy People, and

though we know she died,

† *Subveniat, Domine, plebi tuæ Dei Genetricis oratio: quam etsi pro conditione carnis migrasse cognoscimus, in celesti gloria apud te pro nobis intercedere sentiamus, per eundem, &c. ibid.*

and was carried hence, yet let us perceive that she intercedes for us in Heaven, by the same our Lord Jesus Christ.

* Cæli Regina, &
Mater Mundi—
Ibid.

|| Epist. Dedicat.
to the Contempla-
tions.

In the proper Mass of her seven Sorrows, she is called * *The Queen of Heaven, and Lady of the World*, and what that signifies you shall have from a late Author, who saith that || *Kings are the most noble Images of God's Majesty in the visible World*, and *Christian Queens the Representatives of the Mother of Jesus*; according to which Comparison it follows, that as the Queen is in Proximity, Privilege, Power, Authority, Greatness and Prerogative to the King of an earthly Kingdom, so the *B. Virgin* is to God the King of Heaven, and Sovereign Lord of the World.

And therefore it is no Wonder, that in the solemn Hymn, which begins, * *Stabat Mater dolorosa*, they as solemnly pray unto her to make them sensible of her Sorrows, to make their Hearts burn with the Love of Christ, and to imprint Wounds upon them; to enable them to weep with her, and condole the crucified Jesus, to be wounded with

* In Missâ propria de 7. doloribus.

—Eja Mater fons amoris,
Me sentire vim doloris
Fac ut tecum lugeam.

Fac ut ardeat cor meum
In amando Christum Deum
Ut sibi complaceam—

—Fac me vere tecum flere,
Crucifixo condolere,
Donec ego vixero—

—Fac me plagis vulnerari,
Cruce hac inebriari,
Ob amorem Filii,

Inflammatum & accensus,
Per te V. sim defensus
In die judicii.

that with his Wounds, and inebriated with the Love of him, and to defend them in the Day of Judgment. They also pray her, to keep them by the Cross, to fortifie them by the Death of Christ, to cherish them with her Favour, and to grant that when their Souls depart from their Bodies, they may go into the Glory of Paradise. And then solemnly say, Amen.

In another Mass they have this Prayer: || O Lord, who by the glorious Mother of thy Son hast purchased to enlarge thy Church, with a new Offering, to free the Faithful in Christ from the Power of Pagans; grant, we beseech thee, that we who worship the Foundress of so great a Work may be delivered, as well by her Merits, as her Intercession, from all our Sins, and the Captivity of the Devil, by the same our Lord.

In the Mass of her name there is this Collect; * O God, who wouldst give thy glorious Mother named Mary, grant we pray thee, that those who

Fac me Cruce custodiri,
Morte Christi præmuniri,
Confoveri gratiâ.
Quando corpus morietur,
Fac ut animæ donetur,
Paradisi gloria. Amen.

|| Deus, qui per gloriosissimam Filii tui Matrem, ad liberandos Christi fideles à potestate Paganorum, novâ Ecclesiam tuam prole amplificare dignatus es: Presta, quæsumus, ut quam pie veneramur tanti operis institutricem, ejus pariter meritis & intercessione à peccatis omnibus & captivitate Demonis liberemur. Per eundem Dominum.

Missâ de B. M. de Mercede.

* Deus qui gloriosam Matrem tuam Mariam nominari voluisti: concede quæsumus, ut qui dulce Mariæ nomen implorant, perpetuum sentiant tuæ benedictionis effectum. Qui vivis & regnas. Missâ de Nomine B. V. M.

im-

implore her sweet Name, may find the perpetual Effect of thy Benediction, who livest and reignest, &c.

In the sixth of the Octave of her Nativity one Lesson begin thus;

* *De Maria accipitur (licet mihi dicere) quod scriptum est de Ecclesiâ: Relinquet homo Patrem suum, & Matrem suam, & adheret uxori suæ: & erunt duo in carne unâ. Lect. 6. in secundo Nocturno Brev. Rom.*

I may say that that which is written of the Church may be understood of Mary; A Man shall leave his Father and Mother, and cleave to his Wife, and they shall be two in one Flesh.

And accordingly in the Lesson for the Festival of her Assumption, and the Octaves thereof, they apply all that is said of the Church in the Song of Solomon to her, as if she were indeed the Spouse of Christ, and likewise those

† *Astitit regina à dextris tuis, in vestitu deaurato circumdata varietate. ibid.*

Expressions of the King's Bride in the 45th Psalm, † which under the Type of Solomon's Marriage, prefigured the Marriage of Christ to his Church.

In the Octave of her Nativity, in the fourth

|| *Lâus & gloria sit tibi Sancta Trinitas, quæ omnes nos ad hanc celebritatem convocasti. Sit etiam tibi sancta Dei Mater laus. Tu enim es pretiosa Margarita, &c. Ibid.*

Lesson of the Nocturn, is said; || Praise and Glory be given to thee, O Holy Trinity, who hast called us unto this Celebrity. And Praise be also unto

thee O holy Mother of God, for thou art the precious Pearl of the World. And then it follows

low

ws in the fifth Lesson;

By thee the Holy Trini-
is sanctified, and the
precious Cross celebrated,
and adored through the

* *Per te Trinitas sancti-
ficatur, per te Crux preciosa
celebratur, & adoratur in
toto terrarum orbe. Per te,
&c. Ibid.*

world; by thee Heaven doth exult, the Angels
and Archangels rejoice, Devils are put to flight,
and Man is called back to Heaven, &c.

I have taken all this, and might have taken
more out of the reformed Missal, and Breviary,
which a late small † Writer calls

Authentick Books of the
Church of Rome. And in some

† *The Author
of Popery anatomi-
zied.*

these Devotions you see, they pray unto her
as unto a Deity, to bless them, and to
bestow Spiritual and Temporal Blessings upon
them, saying in effect unto her, *Have Pity up-
on us, bear our Prayers, &c.* which the late
French Expositor of the Catholick Doctrine
thinks is the proper Way of speaking unto
her.

In others of them they pray unto God the
Father, through her Merits or Intercession,
to make her a Collateral Mediatrix with
Christ.

In others they pray unto Christ for her sake,
and through her Interces-

tion, and so make her an †
Mediatrix unto

† *According to Ber-
nard, who saith, Opus est
enim Mediatore ad Mediato-
rem, nec alter nobis utilior,
quàm Maria.*

In others they desire her to intercede with
God for them, which also makes her a Joynt-
Mediatrix with Christ. In

* So they pray
unto S. Ambr. Beate
Ambrosi, deprecare pro
nobis Filium Dei.

In others they desire
to * intercede with Christ
for them, which also makes
her a Subordinate Mediatrix
to him.

In others they pray unto God through
her Merits or Intercession by Christ Jesus, which
seems to joyn her with him in the Office
of Mediator.

In others they joyn several of these Forms
together, contrary to the Scriptures, which di-
rect us to pray unto none but God, and through
no Mediator but Jesus Christ; and which posi-
tively teach, that as *there is but one God,*
there is but *one Mediator betwixt God and Man*
the Man Christ Jesus, and that he *ever liveth*
to make Intercession for us. Indeed they may
well pray unto God, and Christ through her
Merits, who pray unto Christ through the Mer-
its of S. Joseph her reputed Husband, as they

*Sanctissimæ Genetricis tuæ
sponsi, quesumus, Domine,
meritis adjuvemur: ut quod
possibilitas nostra non obtinet,
ejus nobis intercessione done-
tur: Qui vivis & regnas
cum Deo Patre. Brev. Rom.*

do on his Festival in the
following Prayer, *We pray
thee; O Lord, that we may
be helped by the Merits
of the Spouse of thy holy Ma-
ther, that what our Weak-
ness cannot obtain, may
be given unto us by his Intercession; who liveth
and reignest with the Father.*

So they pray unto God through Christ, and
Nicolas together in the
 following words; O God,
 who hast graced *S. Nico-*
las the Bishop with many
miracles, grant we beseech
thee, that we may be deli-
vered from Hell-Fire by his Merits and Prayers,
through Christ our Lord.

Deus, qui Beatum Nico-
laum innumcris decorasti
miraculis, tribue, quæsumus,
ut ejus meritis & precibus,
à gehennæ incendiis libere-
mur p̄r Dominum. Ibid.

But to return to the *B. Virgin*, I think it
 very agreeable to my present Subject and Un-
 dertaking, to tell you the Story of her As-
 sumption, out of the Office which I have so
 often cited, and which gives us this Account
 thereof. When she died, all the Apostles,
 wheresoever dispersed to preach the Gospel,
 were suddenly caught up in the Air, and brought
 to *Jerusalem*. Being met together, a Vision of
 Angels appeared to them, and the Vision was
 attended with a sweet Psalmody of the Heaven-
 Powers, in which the *B. Virgin* resigned her
 Soul into the Hands of God in a Glorious Man-
 ner, and the Angels, and Apostles continuing
 singing together, her Body was carried out, and
 put in a Coffin, and buried at *Gethsemane*,
 where the Angels continued to sing three Days
 together. At the End of three Days, *Thomas*,
 who was not with the Apostles when she died,
 came to *Jerusalem*, and being desirous to wor-
 ship the Body of the *B. Virgin*, they went to
Gethsemane to take it up; but when they had
 opened the Grave, and the Coffin, to their
 great

great Astonishment there was no *Body* there and they all agreed in this Opinion, that it had pleased the Word of God, and the Lord of Glory, who took his Body out of the B. Virgin, not to suffer hers to see Corruption, but to do her the Honour to translate it into Heaven, before the common, and universal Resurrection.

I cannot but observe here how well the Story of her *Assumption* is framed to answer to our Lord's *Ascension*, and how *Thomas* was absent at this Meeting of the Apostles, just as he was at that in which *Jesus* stood in the midst of them, and shewed unto them his Hands and his Side. Poor unfortunate Apostle! that was always tardy, and canst never come in time to meet the rest of thy Brethren. But perhaps he was at the *Indies*, and had a greater Journey than the rest, who were nearer to *Jerusalem*. I am as content as any Man to admit this Excuse, and if you farther desire to know what Death the B. Virgin died of, the *Author of the Contemplations* will tell you, that * she died of a spiritual Fever, into which she fell through a Seraphick Vehemency of Divine Love which inflamed her Blood, and set her sacred Heart on Fire; and that her Assumption was of this manner, † Her glorious Soul, saith he descended from her Imperial Seat in Heaven accompanied with Seraphims and chiefest Saints.

* P. 80. † P. 84.

re-assumed her sacred Body, and ascended
it again, and placed it above all the Troops
the Blessed. || Being assumed in Body and
al into Heaven, she was seated on a Throne
ove all Seraphims, next to the most glorious
nity, and inaugurated, proclaimed, and ac-
nowledged, *Queen of all pure Creatures*, and
her Coronation she was cloathed with the
n, and had the Moon for her Footstool, and
scrowned with an Imperial Crown of twelve
rs. And truly in some of her Offices, the
Verse of the 12th Chap. of the *Revelati-*
is applied to her, where it is written, *And*
she appeared a great
under in Heaven, † a
man cloathed with the
and the Moon under
Feet, and upon her
a Crown of twelve Stars.

† Vid. Bernard in Ser-
mone de verbis Apoca-
lyp. 12. 1. *Signum mag-*
num apparuit in Cælo, mu-
lier amicta Sole.

To this Account of her Assumption, I shall
another of the solemn Manner of consecra-
her Image out of the *Pontifical*, which I
e to every one of you to give what Name
hinks it best deserves. The *Bishop* in his
ificals after the Rehearsal of two Versicles,
Answers, sprinkles the Image with holy
er, then he begins the Procession and an
phone [one of the forecited Prayers to
is sung. While this is doing, he *burns*
se before the Image thrice waving the Cen-

fer before it. Then he sits down, and the Antiphones, and Psalms being ended, he says

* Deus, qui Virginalē aulam B. M. Virginis in quā habitares, eligere dignatus es: da, quæsumus, ut suā nos defensione munitos, iucundos faciat suæ interesse Commemorationi. qui vivis. Pontificale Romanum de Benedict. Imag. B. V. M.

Commemoration. Who livest, and reignest &c.

¶ Gloriosa Dei Virgo, &c. O glorious Mother of God, perpetual Virgin Mary, who of all Virgins alone deservedst to bear the Lord of all things, and suckle the King of Angels, we pray thee to remember us, and to pray unto Jesus Christ for us, that being upheld by thy Patronage, we may deserve to come into the Kingdom of Heaven.

* Omnipotens sempiternus Deus, clementissima cuius dispositione cuncta creantur ex nihilo, hanc Iginem in honorem piissimæ genetricis filii tui domini nostri Jesu Christi venerabiliter adaptatam bene + dicere, & + ficare digneris, & præsta, misericordissime pater, per vocationem nominis tui, atque ejusdem unigeniti filii Domini nostri J. Christi, quam pro salute generis humani integritate Virginis M. servatā, incarnari voluisti, quæ nus precibus ejusdem sacratissimæ Virginis, quicunque eam misericordiæ reginam, & gratiosissimam dominam nostram hac effigie suppliciter honorare studuerint, & constantibus periculis eruantur, & in conspectu divinæ Majestatis tuæ, &c. per eundem dominum. Ibid. Vid. etiam Pontificale de Benedict. Imag. aliorum Sanctorum.

this Prayer: * O God who didst vouchsafe choose the virginal Palace of the blessed V. in which thou wouldst dwell, grant we beseech thee, that thou may make us who are justified by her Protection, be joyfully present at

Then after another Procession, and singing another || Antiphone, saying one of the foregoing cited Prayers, he proceeds to consecrate the Image in the following Form: * Almighty everlasting God, by whose merciful Dispensation

things are created of nothing, vouchsafe to bless,
and sanctifie this Image, which is venerably ere-
cted to the Honour of the most pious, [or af-
fectionate] Mother of thy Son our Lord Jesus
Christ, and grant most merciful Father, by the
invocation of thy Name and of the same thy on-
begotten Son our Lord Jesus Christ, whom
thou wouldest have incarnated for the Salvation
of Mankind, preserving the Integrity of the
Virgin Mary, that by the Prayers of the same
most holy Virgin, all those may be delivered from
constant Dangers, and obtain Pardon in the Sight
of thy Divine Majesty for their Sins of Com-
mission, and Omission, and deserve the Grace
which they desire to obtain at present, and here-
after rejoyce with thy Elect in perpetual Salva-
tion, who shall study to honour with Supplicati-
on before this Image the same Queen of Mercy,
and our most gracious Lady. By the same our
Lord Jesus Christ. I beseech you compare this
form of Consecration with the late Apologies
for worshipping of Images, and then see how
they agree together, and consider especially
whether Consecrating a prepared Image to the
Honour of the Virgin Mary, be not an Act ex-
pressly forbidden by the second Commandment,
and (as may be proved by numerous Authori-
ties and Examples from *Irenæus* to *Gregory* the
great) contrary to the Faith, and Practice of
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* Pontificale, de Ecclesiae Dedicatione seu Consecratione. Et de Altaris Consecratione quae fit sine Ecclesiae Dedicatione.

Church with Chrism, and at every Cross saith, * *Let this Church be sanctified and consecrated in the Name of the Father, Son and holy Ghost, to the*

Honour of God, and the glorious Virgin Mary, and all Saints, *unto the Name and Memory of Saint N.* The like Form is observed in dedicating of Altars, and in the Dedication of Church, they also pray God to look with serene Countenance upon the Place, *by the Intercession of her Merits, and all the Saints.*

After this short Account of the Manner of their praying to her, and the History of her Assumption and Coronation, and the Manner of consecrating her Images, and dedicating Churches and Altars to her; I shall only remind you of the Divine Titles by which they invoke her in their Offices, as *Queen of Heaven, Queen of Mercy, Mother of Grace, fountaine of Mercy, the Gate of the great Kingdom, the only Hope of Sinners, our most gracious Lady;* to which I may add, † *Queen of Angels, Adoptive Mother, Patroness of Man,*

Advocate of Sinners, and more of the same Nature in this Book of the *Contemplations*, where the Author addresses himself unto her in these words, * *I chuse thee, O glorious Mother of Jesus, to be my Patroness, Advocate, and Adoptive Mother; admit me, O powerful Queen of Angels, among thy Clients, suppress my Enemies, manage my Cause in the Court of our Ruler, Solicits. — ah, permit not my Soul to perish, for which thy Son Jesus did shed those precious Drops of Bloud, which he received from the Fountain of thy loving Heart.*

Thus have I shewed you out of the Offices of the *Latin Church*, how extravagant the Voices of the *B. Virgin* are in the Honour, which they render unto her; and for which I am sure there is no ground, neither in my Text, nor in any other Place of the holy Scripture; not in my Text, in which I shewed that there is not a word, but which the Angel might have used in saluting any other righteous Person, as well as the *V. Mary*; nor in any other Place of the Scripture, where she is mentioned: but on the contrary, there are many Places which teach that we should not think of her above the Condition of an humane Creature.

Thus at the Marriage in *Cana in Galilee*, when she told our Saviour there was no Wine, he saith he, *what have I to do with thee?* when she said unto him, *Why hast thou dealt*

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thus with us? thy Father and I have sought thee sorrowing; he said unto them, *How is it that ye sought me? wist ye not that I must be about my Father's Business?*

When a Woman, in Admiration of him, lifted up her Voice and said, *Blessed is the Woman that bare thee, and the Paps which thou hast sucked*, he answered, *Yea rather blessed be they that hear the Word of God, and keep it.* Another time when some told him, that his Mother and Brethren stood without, desiring to speak with him, he said, *Who is my Mother, and who are my Brethren?* and then stretching forth his Hands towards his Disciples he said, *Behold my Mother, and my Brethren; for whosoever doth the Will of my Father which is in Heaven, the same is my Mother, and Sister, and Brother.*

When he saw his Mother standing by the Cross, and the Disciple whom he loved standing by her, he said no more unto her, but *Woman behold thy Son*; and to him nothing else, *Behold thy Mother.* In all these Places that she treated her, not so much like a Mother, as her Disciple. And *S. Paul* having occasion to mention her, upon the account of Christ's incarnation, saith no more than this, *When the fulness of time was come, God sent forth his Son, made of a WOMAN, made under the Law, who*

Having now shewed out of the *Latin* Texts, how extravagant the Votaries of the *Virgin* are in the Honours which they pay

to her, I proceed to shew the same out of the Ancient and Modern approved Authors of the *Latin Communion*. But I shall begin with the Modern, and particularly with the Contemplations on her Life and Glory; where the Author calls her || *Queen of Seraphims, and Queen of Heaven*, and saith that, *whatever can be said of her, will be infinitely too narrow to fill the Orbs of her exuberant Sanctity, Grace, and Glory*; and that *with trembling he attempted to explain the Mystery of her Life and Glory, lest searching into the Holies of so great a Majesty, he should be oppressed with its Splendors*.

He saith, *It is impossible for a pure Creature to unfold the immense Attributes of her Maternity*. And truly they cannot but be immense, the Prerogatives of Grace and Glory in her, and Jesus are not distinct Perfections, but one and the same Attribute, as he proves out of one of their own Writers. He saith that, † *Whatever Gifts are bestowed upon us by Jesus, we receive them by the Mediation of Mary, and that she hath full Power, as a Mother, to obtain for her Son whatever he can ask of God the Father; and that no one ever petitioned her, who was refused by him, or trusted in her, who was abandoned by him; and that, * he bleisseth those whom she bleisseth, and owns them for his Disciples, whom she adopts for her Children*.

This is a new sort of Divinity, which the Apostles and their Scholars never taught the World. They told us but of one Mediator in Heaven, to whom we should immediately apply our selves, but here we are told of two, of *Jesus* who is a Mediator with God the Father, and of *Mary*, who is as powerful a Mediatrix with *Jesus*, as he is with his Father; and if this be true, it is no matter to which of the two we pray, or whether we pray to him or no, since *no one ever petitioned her, who was refused by him.*

He further saith, that * *Her sacred Body is endowed with a superseraphical Activity, whereby she can render her self present in a Moment to all her Votaries, and aid them at any distance* and upon these two Suppositions of her full mediatory Power, and Presence in all Places we need not wonder at the following Devotions.

V. Open my Lips, O Mother of † *Jesus*.

R. And my Soul shall speak forth thy Praise.

V. Divine Lady, be intent to my aid.

R. Graciously make haste to help me.

V. Glory be to *Jesus* and *Mary*;

R. As it was, is, and ever shall be.

* *Holy Mary, Mother of God, pray for us now and in the Hour of Death. Bid us blessed, O holy Mary. And, || O sacred Virgin, Mother of God, Queen of Angels, E*

esses of Saints, Refuge of Sinners, and my special Patroness and Advocate, unto thy custody commit and recommend my self, with all the Powers, Passions, and Motions of my Body, and Mind, and all living and dead, especially those whom I would or should pray for, humbly intreat thee, through all thy Mercies, and Merits, Privileges and Power, and by whatever is nearest unto thee, that we may be admitted to thy Children, Servants, and Devotes, that we may be protected, directed, assisted, and comforted by thee, and that by thee we may be presented to God the Father, God the Son, and the Holy Ghost; with much more, too long to be transcribed. To which I shall add this Blessing. * Through the Merits and Intercession of the Mother of Jesus, we may come to the Harbour of Eternal Salvation; and this, Through the Mediation of the most glorious Virgin Mother of Jesus, may God the Father, and Holy Ghost, bless and keep us now and evermore. And this || Cantique, Let us praise thee, O Mother of Jesus, let us acknowledge thee our Sovereign Lady, let Men and Angels give Honour to thee, the first conceived of all pure Creatures, to thee the Morning-star, and highest Seraphims sing Glory for thy Magnificence, make Intercession for us, O Powerful Mother of Jesus, for God will not refuse our Petitions, then shall we rejoyce in the

* Pag. 24.

† Pag. 103.

|| Pag. 25.

fulness of thy Glory, and shall sing the Praises of Jesus for ever.

You may perceive by the Stile of this Cantique, that it was composed in imitation of the *Te Deum*; of which I shall speak more hereafter.

From the Contemplations I pass to the Preface of the B. Virgin *Mary*, which was composed in the *French* Tongue, by a Father of the Society of *Jesus*, and translated into *English* and Printed with Allowance in 1624; out of which I shall present you with a few Petitions to which I need not crave your Attention.

“ † O glorious Virgin, grant me Grace, that
 “ I may receive Pardon for my Sins, draw me
 “ near unto me, O Blessed Virgin, who art
 “ the Mother of the Afflicted, my Enemies
 “ are gathered together against me, and I have
 “ this only Refuge to cast my self under the
 “ Shadow of your Wings, defend me against
 “ their Enterprizes, and bring them all to
 “ Shame and Confusion. *Your Majesty* and
 “ Greatness, together with the incredible
 “ Sweetness of your *infinite Mercy*, have oblige
 “ ged my Lips to publish the Praises of no
 “ other than of your self. Be you glorified, *Maje*
 “ most amiable Virgin, together with your
 “ sweet Son *Jesus*, both now and evermore
 “ Give my Soul entrance into Paradise, with that I
 “ it shall leave the Body, and by your help Heave

† Petition.

“ Pray

Prayers deliver me from the dreadful pains of Hell; and let all that is due unto me for my Sins be cancelled by your Merits. You have been the cause that God took human Flesh upon him, you then as a Mother can obtain for us all that which we ask of him. — He will pardon us for the Love of you — Remember our Humanity, and grant that we may find Grace with you, who art the Foundress of our Grace and Salvation. Stretch forth your Hand to draw me out of the filthiness of my Sins, and let the greatness of your mercy blot out the multitude of my Offences, supplying by your Merits, what in Justice I dare not demand. Turn not your Face away from me, for I put my trust in you. * You are the Sanctuary into which I desire to retire — I magnify you as the Foundress of Grace; I will never cease to beseech you with all my Desires, and Affections — untill I know that you have beheld me with Compassion, and given ear to my Prayers. I will humble my Heart before you, for I know that the Proud shall not be entertained near unto your *Sacred Majesty* — If you do not undertake our Defence, how shall we do to appear before *Jesus*? — put Words into my Mouth that I may worthily praise you, since the Heavens themselves set forth your Glory, and

* 2 Petition.

“ that

“ that all Creatures call upon you, when they
 “ are oppressed — as soon as you extend your
 “ Hand upon the Sick, they are healed, and
 “ the Waves of this troublesome World are
 “ soon appeased by your Commandment. —
 “ I will never cease to praise and exalt you
 “ with Hymns, Psalms, and Canticles, but
 “ Day by Day will I render you my Vows
 “ Receive my Soul into your Hands when I
 “ shall leave this mortal Body, and take it into
 “ your Protection, for it will be lost with Fear
 “ and will not know to what Side to turn to
 “ save it self, unless under the Shadow of your
 “ Mercy. Obtain for me by your Grace a
 “ Place of perpetual Habitation, among those
 “ who be in Paradise, there to enjoy the Fel-
 “ licity, which the Souls of those who have
 “ devoutly served you, do eternally possess.
 “ † O Blessed Virgin, *Mother of unlimited*
 “ *Power*, adored and called upon by the Uni-
 “ verse, give me Strength to resist the Tempt-
 “ tations of my invisible Enemies — if you
 “ should have forsaken me, to whom should
 “ have then repaired, that would have looked
 “ upon me with Pity and Compassion, I will
 “ confess your Name among all Nations, be-
 “ cause it is holy — and will make known
 “ to all, the *Majesty* of your Greatness.

All the Fifteen Petitions in this Psalter are
 full of such like Devotions : and the last of them
 concludes thus,

“ Be pleased with my Prayers, O sacred Virgin, and may it please you not to reject this little Psalter dedicated to your *Sacred Majesty*, a part whereof I will recite before you every day, to the end you may receive my Soul into your Bosom, when it shall depart out of this World into another Life.

I must further acquaint you, that this Author who made this Psalter in imitation of the Psalter of *David*, adviseth his Reader to say these Psalms before an Image of the Blessed Virgin *Mary* in some holy Place, or Oratory, and before every Petition to say the *Ave Maria* in *English*, and the Translator of it doth assure the Lady, to whom he dedicates it, that it is with the *approbation of the better sort of Catholics*, and was presented to one of the greatest Queens of *Europe* in its *French Attire*.

The Author also tells us, that he hath put the *Angels Salutation* before every Petition, to procure the Favour of the Sacred Virgin, and that he did conformable to the *Latin Offices*, which abound with *Ave Marias*, though I protest I cannot tell, why they should convert a simple Salutation, which I have shewed, consists of common Forms of Speech, into a Form of Invocation. Why should that, which might have been spoken by the Angel in saluting any other righteous Person be esteemed such an acceptable Sacrifice of Praise to her? and yet the *Mystery of the holy Rosary*, which we

are

† *In the Advertisement before the method of saying the Rosary.*

are † told the blessed Virgin revealed to Dominic [I must pardon that I cannot add Saint consists in saying one *Pater Noster*, and Ten *Ave Marias* at a time, with Prayer to the Virgin Mary, after a Meditation upon something that hapned, or that they happened to her, and I must confess, I cannot understand, how any Office, wherein there are Ten, or Eleven Invocations of Mary for Prayer to God, * *should be most efficacious, obtaining all Favours from him, and averting all Evils from our selves.* Such Knowledge too wonderful for me, I cannot attain unto but I must for ever be content to be ranked among those Babes who are to be fed with Milk and not with such strong Meat. My Stomach will not digest it, I have not been hitherto able to bear it, neither yet am able, nor to her Intercession, or hope to obtain the assistance of the Holy Ghost by saying an *Ave Maria* to her; I neither understand nor believe how the Repetition of the Angels Message warrant the Expectation of such Blessings from God by the Mediation of the Blessed Virgin nor can I perswade my self to say with the Virgins of Loretto, *we fly to your Patronage O Sacred Mother of God, despise not our Prayers in our Necessities, but deliver us from all Dangers, O Ever-glorious, and B. Virgin*

* Ibid. † 1 Sermon. p. 6. Sermon. 6. p. 5.

* Cardinal *Bona*, a late and most approved Writer of the Latin Church tells us, that the *Mary* is so called, because it is composed of 50 *Ave Maries*, as of so many sweet-smelling roses; as if the 15 *Pater nosters* in it did not smell as sweet as they: and though he is one of the Approvers of Mr. *de Meaux* his Exposition, which saith, *they only pray to Saints to pray for them*, yet in his † Paraphrase on the Angels Salutation, he saith very extravagant things of her, and in another Place prays unto her, as unto a Donor in the following words, Protect me, O sweetest Virgin *Mary*, under the Shadow of thy Wings, and never let thy Name, which flows with Honey, depart from my Mouth, and Heart; be not far from me, O most powerful Mother of God, because my Enemies compass me round about. What can I do without thee, O Blessed Virgin, or what would become of me, if thou shouldest turn away thy Face from me? When wilt thou come, O most sweet Virgin, when wilt thou appear to thy most unworthy Servant? Thy Breath, O *Mary*, is sweeter than Honey, and the Possession of thy Love above Gold, and precious Stones. Let my Soul perceive the sweetness of thy Love, and be always employed in thy Praises, because thou art my Comfort next after God. Have Compassion on my Soul, that breaths

* *Horolog. Ascet.*† *Ibid.*

“ after

“ after thee, have a regard unto me, and make
 “ haste to help me. Grant me thy Grace, that
 “ I may always rejoice in thee, and after thy
 “ time of Exile, behold thee in Glory. My
 “ Soul breatheth after thee, as a Child doth
 “ after the Bosom of his Mother, O despise me
 “ not thou Mother of Mercy. *How vehemently*
 “ *do I desire to see thy Face, O most beauti-*
 “ *ful Virgin,* take me up quickly unto thee
 “ and fulfil my Desire. Who can forbear lov-
 “ ing of thee, O Queen of Hearts, and Mo-
 “ ther of holy Love, who can forbear loving
 “ of thee? O that all Creatures might serve
 “ thee, and live, and die in thy Love. Re-
 “ ceive my Heart O most beloved Mother
 “ and offer it with thy most Holy Hands to
 “ thy most holy Son. I rejoyce, and exult
 “ O Blessed Virgin, that God loveth thee above
 “ all his Works, and am delighted with it a-
 “ bove all things, and I had rather undergo
 “ the Pains of Hell, than that thy Glory, and
 “ Dignity should be the least diminished for a
 “ Moment of Time. Let all that know thy
 “ Name trust in thee, O glorious Virgin, be-
 “ cause thou dost not forsake those, that trust
 “ in thee. Let the Light of thy Countenance
 “ appear unto me in my Agony, and let thy
 “ Comfort (most merciful Mother) make
 “ glad my departing Soul.

I might here add his Prayers to Saints and
 Angels in the like Strain, and his Invocation of
 the five Wounds of Christ; but my present

Un-

Undertaking obliges me only to take Notice of
 the extravagant Honour, which the Votaries
 of the blessed Virgin are wont to pay unto her.
 From Cardinal *Bona*, I proceed to *Ferdinand*
Alazar formerly Expofitor of the holy Scrip-
 tures in one of the *Spanish* Colleges of Jesuites.
 This Author wrote an Exposition in *Folio* on
 the Proverbs of *Solomon*, which was licensed
 both in *Spain*, and *France*, and published at
Paris, 1637. In his Work he hath applied a
 great part of the *Proverbs* to the *blessed Virgin*,
 and spoken most extravagantly of her. He
 saith, † That her Kingdom, and Jurisdiction is
 commensurate to that of Christ's, by a Devolu-
 tion of the Son's Empire unto the Mother; That
 Kings are her Viceroyes, and that it is lawful to
 pronounce of her, as of him, Per me Reges
 regnant, by me Kings reign, and Princes de-
 cide Judgment; by me Princes rule, and No-
 bes, even all the Judges of the Earth.
 He saith *, We do not know what to pray for
 we ought, nor how, and therefore it is most
 for our Interest to pray to her to pray for us,
 and a more sure, and ready way of finding
 help to call upon her than to call upon Christ.
 For this he cites *Anselm*, and saith it also seems
 to be the meaning of their Church in those
 words, That we, who cannot please thee by
 of our own acts, may be saved by the In-
 cession of the Mother of thy Son.

† Pag. 250. * Pag. 258.

He saith ||, That other Saints pray but for some Persons, but she prays for all by name, and that the Prayers of the Saints can obtain nothing for us without hers; That we * ought not only to put on Christ according to S. Paul but to put on Mary according to S. Bonaventure and, That as a Garment died in Scarlet become more beautiful, when it is died again in Grain so the Love of God is made more venust, and splended by the Love of the V. Mary: That † there was a kind of Emulation, and Jealousie between the holy Ghost, and Joseph, which should do most for her, and that there is one Flesh and Bloud of her, and her Son, and that whosoever in the holy Eucharist doth worthily eat of the one, doth also partake of the other. That * he, and she offered one Holocaust to God and that if he had not expressed his own Willingness to suffer for us, her Will had been sufficient Declaration of it, because he is supposed to will, whatsoever she would.

There is much more such extravagant Stuff in this Expositor, which he supports by the Authority of Bernard, Bonaventure, Anselm, Damascen, and such like Writers. But because it is too long to be transcribed, I pass on to John Peckham, formerly Archbishop of Canterbury, who at the end of the Preface to the Psalter of the blessed Virgin not yet printed

|| Pag. 255. * Pag. 580. † Pag. 563. * Pag. 262.

prays her, that she would be pleased to * re-
 lease the Sins of all those for whom he prayed,
 and cause both his Name, and theirs to be written
 in the Book of Life. In the first Psalm of it
 he prayeth her to make us to meditate often
 in God's Law, and to be made blessed in the
 glory of his Kingdom, and all the rest are
 filled with Petitions of the like Nature. From
 Beckham I go on to Cardinal Bonaventure, who
 shines in the Calendar of the Latin Saints.
 He flourished about 430 Years since, when
 superstition was in its Zenith, and Darkness
 covered the Face of the Earth. He wrote se-
 veral Tracts in honour of the Virgin Mary, one
 called the blessed Virgins || Mirrhour, which
 is a most extravagant Paraphrase upon the An-
 gel's Salutation, wherein he applies to the bles-
 sed Virgin in the Mystery, whatever is literal-
 ly said of Queen Esther, and the Queen of
 Sheba in the holy Scriptures. He observes,
 that her Name signifies, *Lady*, and that it a-
 grees very well to so great an Empress, who is
 Queen of Angels, Men and Devils, and of
 things in Heaven, things in Earth, and things
 under the Earth; and in the Conclusion of the
 prologue to his *Mirrhour*, he thus bespeaks her:
*most benign Lady Mary, accept of this small
 gift, which thy poor Friend offers up unto thee.
 I salute thee with this little Book upon my ben-
 d Knees, and with my bowed Head, I salute
 thee with Heart, and Mouth, and say, AVE*

MARIA. He composed another Office called the *Crown* of the blessed Virgin, where one of the *Orizons* prescribed to be said unto her is as follows, *O Empress and our most kind*

|| *Jure matris impera tuo dilectissimo filio. Corona B. Virginis, Tom. 6. Edit. Rom. 1588. To which add the Complaint of Cassander in consult. de merit. & intercess. Sanct. Quin & eo ventum est ut etiam Christus jam in Caelo regnans matri subjiatur; quo modo in nonnullis Ecclesiis canitur, Ora Patrem, & jube filio, O felix Puerpera, jure matris impera, nostra pi-ans Scelera, Redemptori. So in the Missal, printed at Paris, 1628. O felix puerpera; nostra pi-ans scelera, jure matris impera Redemptori. In prof. de communi sanctorum.*

of that Sentence of the Excellence of the B. Virgin, that more present Relief is sometimes found by commemorating the Name of Mary, than by calling up the Name of our Lord Jesus her only Son. The extravagant saying of *Anselm* hath been first used by another of the Virgin's Votaries † Bishop *Usher* observes.

But to return to Cardinal *Bonaventure*, hath made many other Offices in the Virgin's praise, of which, that which he calls the *P*

*Lady, by the Authority of thy Mother || command thy beloved Son our Lord Jesus Christ, that he would vouchsafe to lift up our Minds from the Love of earthly Things unto heavenly Desires. The Harshness of this Petition is little qualified in another * Edition thus, Incline thy Countenance of thy Son upon us, compel him by thy Prayers, to have Mercy upon us Sinners Which puts me in Mind*

* *Psal. Bonav. edit. Paris. 1596.*

Jenge, D. 495.

† *Answer to a*

of the blessed Virgin is most remarkable. It consists of the Psalms of *David* converted into forms of Prayer, and Thanksgivings, and raises unto her by putting *Lady* in the Place of *Lord*. The first Verse of the 93d Psalm is *Deus ultionum Dominus, sed tu mater misericordiae ad miserandum inflectis*; *God is a God of Vengeance, but thou, O Mother of Mercy, art inclined to shew Mercy*. At the End of this Chapter he hath transposed the Hymns of the Church, the *Benedicite*, the *Benedictus*, and the *Te Deum* into her Praise, which begins thus: "We praise thee the Mother of God, we acknowledge thee to be a Virgin, all the Earth doth worship thee, the Spouse of the eternal Father, all Angels, and Archangels, all Thrones, and Powers do faithfully serve thee, to thee all Angels cry aloud, with a never-ceasing Voice, holy, holy, holy *Mary* Mother of God — the whole Court of Heaven doth honour thee as Queen, the holy Church throughout all the World doth invoke and praise thee the *Mother of Divine Majesty*, &c. Nay he hath also transposed the *Athanasian Creed* into a Form of Confession to her Honour, and it begins thus: "Whoever would be saved, before all things it is necessary, that he hold a firm Faith concerning *Mary*; which Faith except every one do keep whole, and undefiled, without doubt he shall perish everlastingly; and then by her *Assumption into Heaven*, her sit-

ting at the right Hand of Christ, and never ceasing to pray for us, he made Articles of the Creed, yet it concludes thus: *This is the true Faith concerning Mary, which except a Man believe firmly, and faithfully, he cannot be saved.*

From C. Bonaventure I go on to Arnoldus Carnotensis, who lived about five hundred Years ago, and wrote an extravagant † Tract, in the Praises of the blessed Virgin, in which he saith, that if he had the Tongues of Men, and Angels, he could not worthily set forth the Glory of the holy, and ever-blessed Virgin. He saith, She is exalted above all Creatures; that whoever bows his Knee to Jesus, must also fall prostrate before Mary; he saith, they be both one Flesh, one Spirit, and one Love, and one Glory; that she cannot be separated from his Dominion, and Power, and that they both stand before the Face of God to intercede for us, and obtain Remission of Sins.

From Arnoldus, I proceed to Bernard, who flourished almost Six hundred Years ago. He was bred a Monk in a dark Age, and his Sermons of the Virgin Mary's Assumption are full of very extravagant, and unwarrantable expressions. He calls her *the Queen of Heaven, and Queen of Mercy, and Lady of all things*.

He saith, "When she ascended on high, she also gave good Gifts unto Men, for she is the Mother of the Church, and the Mother of all the Saints."

† Inter opusc. adscripta Cypriano, Ed. Oxon. 1684.

she neither wanted Power, nor Will : Not power, because she was the Mother of God; nor will, because all her Bowels were Charity. He talks much about her Coronation, and faith, " That no Man can find out the Length, and Breadth, and Heighth, and Depth of her Mercy; and that Christ bestows all his Gifts and Graces through her, and exhorts us to give God thanks, who in Mercy provided us such a *Mediatrice*; and in short, what Apprehensions he had for her, may be seen from a Prayer, which begins thus : We lift our Hearts, and Eyes, and Hands unto thee, O Queen of the World, we kneel, and bow before the Glory of thy Highness, and send up our Prayers with Sighs unto thee to Heaven The rest of the Prayer is like the Beginning, and towards the latter End of it he hath this Expression, Speak, O Lady, for thy Son hears, and will grant whatsoever thou shalt ask. He also calls her *the Star of Jacob*, and faith, that *without the Body of the Sun, there would be no Day; so without Mary, Maris Stella, the Star of the World, there would be nothing but Darkness, and the Shadow of Death.*

There are also many such extravagant and warrantable things said of her, and many Prayers directed unto her in the Homilies *de Tempore* upon Christ's Nativity, and the Homilies *de Sanctis*, especially in that of the Assumption falsely ascribed to S. *Augustin*, as the

Writers of the Latin Church are forced to acknowledge.

I have also omitted the extravagant Sayings, and Notions about her in the School-men, as that of * *Gabriel Biel*, who saith, That the Promise of King *Abasbuerus* to *Ester*, of giving her what she

* Ex *Cassandro* in Consult. de Meritis, & intercessione Sanctorum.

should ask to the half of his Kingdom, was fulfilled in her, upon whom God bestowed half of his Kingdom, which consists of *Justice* and *Mercy*, parting with his *Mercy* to her, and reserving *Justice* for himself.

† *Suarez* 3. p. Disp. 18. S. 4.

Suarez saith, that her † *Grace* was greater in the first moment of her Conception, than the *Grace* of the highest Angel; and that in the second it was doubled, and so increased in Geometrical proportion unto her life's end; and that she was dearer to God than the whole reasonable Creation, and that he loved her more than the Universal Church. I also forgot to tell you of the Bible which is made, and printed to her honour, called *Biblia Mariae*, in which most of the chief Passages relating to God and Christ in every Book of the true Bible are applied to her.

I have also passed over the many legendary Stories that are told of her; and to shew how dangerous it is for Men to magnifie her above the Condition of an human Creature, I thinke I may tell you of *C. Scribanius*, Provincial of the Belgick Jesuits, who in a Rapture of Devotion

voti

votion, to the Blessed Virgin, made a Copy of * Latin Verses, wherein he equals the Benefits, and Merit of her Milk to that of his Bloud. I have al-

* *Hæreo lac inter mediantans interq; cruorem, Inter delicias uberis, & lateris, &c.*

There is also such a Copy of Verses in *Gazaus* his *Pia Hilaria*.

I have omitted to shew how they apply unto her the most eminent Passages of Scripture, which directly belong to Christ, particularly the whole eighth Chapter of the *Proverbs*, which was always understood of the eternal uncreated Wisdom of God. I have likewise omitted to tell you of the several miraculous Victories † she hath given to that Side she espouses, as to *Philip King of France* against *Otho the Emperor*, to *Philip le Valois*, and *Philip le Bel* against the *Flamings*, to the Cities of *Tournay*, *Ipres*, *Orleans*, and *Poictiers* against the *English*, and to the Christians against the *Turks*.

I have also omitted their ancient Offices, in which there are Prayers to *S. Joachim* the Father, and to *S. Anne* the Mother of the blessed Virgin, wherein they put * her in mind of the Power she hath by her Daughter, and tell him, that his Nephew *Jesus*, and his Daughter *Mary* will deny him nothing.

* *Breviar. Sar. July, 26. O vas cœlestis gratiæ, Mater Regina Virginum, memento, Mater inclyta, quàm potens es per filiam.*

|| *Brev. Rom. Antiq. Mart. 20. O Pater summæ Joachim puellæ — potes omne si vis, nihil Nepos Jesus merito negabit, nil tibi nata.*

† *Dr. Brevint's Saul and Samuel, p. 113.*

But you will perhaps say, that the *Latin Church* hath laid aside these Devotions: God be thanked for it, and grant the happy Time may come when she will lay aside all the rest, that I have cited after the Example of this truly Catholick and Apostolick Church, of which we are Members; but then though she hath laid them aside, yet since she formerly allowed and approved them, she must, as a learned * Author observes, be answerable for them till she acknowledges she was mistaken. The re-

|| As of *S. Julian* in *Miss. secund. usum Sarum.*
Rothom. Edit. *S. Batilde*
ibid. *S. Scholastica* *ibid.* *S.*
Potentiana *ibid.* *S. Aldel-*
mus *ibid.* *S. Martin B.*
and Conf. *ibid.* *S. Sabina*
ibid. *S. Audoenus* *ibid.*

jecting and reforming of these, and || other Offices, cannot consist with her Pretensions to Infallibility, which I observe in answer to that Plea, which saith, it is most reasona-

ble for Men to be of the infallible Church. I confess a Man were mad, that would not rather be of an infallible, than a fallible Church; but then it is obvious to reply, That it is one thing for a Church to be infallible, and another for her, or others, to say she is so; nay, I desire to know if any Church is ever a jot the more infallible for pretending to Infallibility; or if those Men do not act rationally, who chuse to continue under the Care of learned and modest Physicians, that own themselves fallible, rather than commit themselves to those, who give out Bills of this, or that *infallible Cure*

* The Author of the R. Devotions.

Thus have I shew'd you from the Ancient and Modern approved Authors of the *Latin* Communion, how extravagant the Votaries of the Blessed Virgin are in the Honours they pay to her ; and as I shewed before, that there is no Ground for them in Scripture : So I am sure there is none in the First and pure Antiquity above three hundred Years, as will appear from the Manner, in which the ancient Fathers mention'd her, when they had Occasion to speak of her.

S. *Ignatius* in his Epistle to the *Ephesians*, mentions her by the Name of plain *Mary* in the scripture-stile, saying, * *These three great Mysteries, the Virginity, and bringing forth of Mary, and the Death of the Lord, were conceived from the Ruler of this World.* Justin Martyr, who mentions her so often in his Works, upon occasion of giving an Account of the Lord's Conception, and Birth, never calls her by any greater Title than the Virgin, or Virgin *Mary*. † S. *Irenæus* mentions her no other Name. || *Dionysius Alexandrinus* calls her the Holy Virgin *Mary*, and Mother of God. The Author of the *Questions*, &c. ascrib'd to *Justin Martyr*, calls her the most Happy or Blessed Virgin. † *Tertullian* whom I should have named before, calls nothing but the Virgin, or *Mary*, or the

Ἡ παρθενία Μαρίας καὶ ὁ τοῦ αὐτοῦ ἀνδρὶς. † L. 3. c. 3. l. 7.

|| Ep. ad. Paul. Samosat. * Μαργαρίτη παρθενίας. Virgin. veland. de carne Christi, adversus Praxeam, & Judæos.

Virgin

Virgin Mary, when he was tempted to speak magnificently of her against *Jews*, and *Heretics*. || *Origen* in his Commentary on the Epistle to the *Romans* calls her the Mother of God. * *Eusebius* calls her *Mary* in one Place, and the Mother of God in another. *Alexander* Bishop of *Alexandria* calls her the Mother of God. † *S. Athanasius* sometimes calls her *Mary*, sometimes the Virgin *Mary*, sometimes the Holy Virgin, and sometimes the Mother of God. And how far he was from calling of her *Queen of Heaven*, &c. or giving religious Respect unto her, appears from other || Places where he saith, that she is our Sister, because we are all the Children of *Adam*.

Till this time, in all Antiquity there is not to be found the least footstep of Invocating the Virgin, or any other Saint, or of giving religious Worship to them. Indeed *Gregory Nazianzen* in his * Oration upon *S. Cyprian*, tells us how † *Justina* supplicated the Virgin *Mary* for help, when she found her self assaulted by the magical Artifices of *Cyprian* and the Devils; but it's evident to any, who is conversant in the Writings of the first Three Ages, that there was no such Practice of Invocating Saints in the Time of *Cyprian*, much less before the Time

|| Socrat. hist. Eccles. l. 7. c. 37. * Euseb. l. 1. c. 7. vit. Const. l. 3. c. 43. † 1. Vol. ad Epist. de incar. v. Dei, 2 vol. p. 298. || Ep. ad Epict. & 3. Orat. cont.

* Καὶ τὴν παρθένον Μαρίας ἐκείνην βουνοῦ παρθένου δεικνύσας.

his Conversion: And therefore computing the Time when *Gregory* spoke that Oration, which was after the Year 370. and the Time when *Cyprian* is said to have attempted the Chastity of *Justina*, which must have been before the Year 247. when he was made Presbyter, it is not to be imagined, that *Gregory* spoke of *Justina's* praying to the Virgin, according to the Practice of the Age wherein she and *Cyprian* lived, but according to the Practice of compelling Saints, which now first began in his own. I call it the Practice of Compellating Saints, because the Manner of calling upon them in Rhetorical *Apostrophes*, and *Wishes*, and without any Circumstances of religious Worship, was not yet, strictly speaking, come up to formal, and proper Invocation, in a supplicatory Way, with all the Signs and Solemnities of worship: And as it is usual for Painters to draw Men, and Women of former Ages in the Garb and Dress of their own; so it is not unusual among Writers (especially for Orators) to relate Things not according to the Usage and Practice of the Times, when they were done, but according to the Custom of the Age and Place in which they live, as a very * learned Man hath shewed by several Instances, that *Gregory*, and other Writers have done.

This alone were a sufficient Answer to that single Instance out of *Gregory*, if the Story of

* *Dallæus advers. Latin* c. 8. p. 51.

Cyprian, as he hath related it, were credible in the other Particulars; but instead of being credible, it is highly incredible in all the other Particulars of it, because there is nothing of them in the Life of *S. Cyprian* written by *Pontius* his Deacon, who saith not one Word of his being a Magician, or of *Justina*, or of his attempting her Chastity by magical Arts before his Conversion, nor of burning his magical Books after it, &c. and therefore her *Invoking the Virgin Mary*, hath as much Truth in it, as his falling in love with her, &c. *Gregory* took them all alike upon trust, and they are all alike to be believed.

I am come now in talking about *Gregory* to the latter End of the Fourth Century, when Superstition began to get Ground, and he especially among other Fathers, gave occasion to the World of praying, by way of Adoration unto Saints, by his Rhetorical, and optative Invocations of them at their solemn Commemorations: But how far that Age was in the general Practice of it from this religious Way of Invoking the Blessed Virgin, or other Saints, or from allowing the Invocation of her, by way of Supplication, as a part of Worship and Service due unto her; we may learn from *Epiphanius* who flourished at the same Time with *Gregory*, towards the latter End of the fourth Century; when a certain Sect of Women meeting together to worship the *Virgin Mary*, offered certain Cakes unto her, called

Collyrid

Collyrides, from whence they were called Col-
 ligidians. This good Bishop did burn with
 Zeal against them, as it appears from his warm
 Way of writing, in which he hath treated them
 as Hereticks and Idolaters. * A late Writer
 acknowledges, that he treated them as Here-
 ticks for offering Cakes unto her, and that in so
 doing, *they gave her more Honour than is al-
 lowable to a Creature*: Nay, if I understand his
 Meaning right, he acknowledges, that to offer
 Cakes unto her, was *to adore her as a Goddess*;
 and if offering Cakes unto her was so absurd as
 he makes it, and so *enormous a Crime*, even a
Sacrilegious Idolatry, as he speaks; then me-
 thinks to offer Candles, and Incense to her is
 so too. I should be glad to understand the Dif-
 ference between the *two Offerings*, as to the
 Charge of *Epiphanius*. But because he so pens
 his Periods, as to make his Reader believe that
 that Father called them Hereticks, only upon the
 Account of their offering unto her [as if in do-
 ing that only, *they rais'd her above the Nature
 of a Creature*] I beg the Preachers leave to cite
 him more at large than he hath done, and to
 make it appear thereby, that the holy Fathers
 censure will reach the honouring of her by
 Prayer, and external Adoration, as well as by
 offering unto her, and that those who only
 practise the Former according to the Direction
 of the *Latin Offices*, *intrench upon the divine*

* In a Sermon p. 23.

Prerogatives, and transgress the Bounds, and Limits, which the Church in his Days put to the Honour of the Blessed Virgin.

* After a short Account of the Original of Idolatry, which he ascribes to the Devil, and to the adulterous Mind of Man, which runs from the Worship of the one God, as common Strumpets do from the chaste Estate of Matrimony under one Husband: He saith, indeed, “ The
“ Body of *Mary* was holy, but she was not a
“ Deity; and she was truly a Virgin, and an
“ † *honourable* Virgin, but she was not pro-
“ posed to us || for to be *worshipped*, but did
“ * *her self worship* him that was born of her
“ own Flesh, and descended from Heaven, and
“ the Father’s Bosom. *And then adds*, that
“ the Scripture did for this Cause forewarn us
“ by the Mouth of our Lord, who said unto
“ her, *Woman what have I to do with thee*,

“ and he called her *Wo-*
“ *man* lest any should *
“ think too highly of her,
“ thereby as it were pro-
“ phesying of the Schisms
“ and Heresies that would
“ arise about her, that
“ none by too much ad-
“ miring the Holy Vir-
“ gin, might fall into this
“ Folly of Heresie.

* Νομίζωσι πειρώσασθαι,
S. Aug. saith, Christ ad-
monished her, and bid her
fear her Son. De Symb. l. 2.
c. 5. Athanas. saith, he
checked her, ἐπέπληνίσε τὴν
μντεῖ, Orat. 4. advers.
Arr. Chrysost. saith, he was
angry at her. Irenæus, that
he repelled her unseasonable
hastiness. l. 3. c. 18. and
Theophyl. that he chid her
not without cause. In John
2. 4.

* Heres. 69. S. 4. † Τελιμημένη. || Πεσοκυνεύει. * Πε-
σοκυνεύει.

In the *fifth Sect.* he puts this smart Question, Which of the Prophets, saith he, permitted any Man, much less a Woman to be * worshipped? Indeed she is a chosen Vessel, but nevertheless a Woman, who hath not changed her Nature, though she is much honoured as the Bodies of Saints are, or to speak more to her Praise, as *Elias*, who was a perpetual Virgin from the Womb, and taken up into Heaven, without seeing Death, or as *S. John*, who lay in the Bosom of our Lord, or as the holy *Thecla*. But *Mary* is more to be honoured than her, upon the Account of the Dispensation, of which she was vouchsafed worthy. But neither is *Elias* to be † worshipped, tho' he never died, nor *John*, tho' he departed in such a wonderful manner, nor is *Thecla*, or any other Saint worshipped. For we are not under the Dominion of the old Error to leave the living God, and || worship his Creatures, as it is written, they served and worshipped the Creature, besides [or with] the Creator, and became Fools. For if he will not let the Angels be * worshipped, much less will he permit the Daughter of *Anne* to be worshipped, who was begotten, and born, as all other Mortals were.

In the *seventh Sect.* saith he, “ Christ as the Contriver, and Lord of the Affair formed

Προσκυνεῖς. † Προσκυνητός. || Προσκυνεῖν. * Προσκυνεῖς.
him-

" himself of the Virgin, as of the Ground
 " but not that she should be worshipped,
 " that he intended to make a Deity of her,
 " that we should bring Offerings to her—
 " gave her not so much as power to baptize
 " or to bless his Disciples, nor to rule upon the
 " Earth, but only to be an * holy Creature, and
 " to be worthy of his Kingdom.——From
 " whence then is the Dragon come again upon
 " us? How comes it to pass that he renews his
 " Devices against us, let Mary be † honoured
 " but let the Father, Son, and holy Ghost be
 " worshipped. Let no Man worship Mary.
 This Mystery is due to no Man, nor Woman
 " nor ought the holy Angels to share in the
 " Glory——therefore tho' Mary be most
 " excellent, and holy, and honoured, yet she
 " is not to be worshipped: and at last cometh
 " chides thus, that I may not seem too tedious,
 || Ἡ Μαρία ἐν τῷ ὄρει, ὅπου ὁ Χρῆστος ἐγεννήθη. Ambrosius l. 3. de Spir. c. 11. Maria erat templum Dei, non Deus templi, & ideo ille solus adorandus qui operabatur in templo.

Augustinus ait, Hoc etiam ipsos sanctissimos Angelos, & excellentissimam Dei ministeria velle commendamus, ut unum cum ipsis colamus Deum, cuius contemplatione beati sunt——quare honoramus eos charitate & servitute,——religet nos Religio uni omnipotenti Deo.

I appeal to the Conscience of any Learned Votary of the Blessed Virgin, whether Latins or Christians of the Latin Communion do

* Ἀγίασμα.

† Ἐν τῷ ὄρει ἔστω.

her such Worship, as the *Greeks* express
προσκύνησιν, which is the very Word that *E-*
manius uses throughout this whole Discourse,
when he speaks of *Worshipping* in Opposition
to *honouring* of the Holy Virgin: and I appeal
to the Conscience of every unprejudiced Learn-
er, whether going in Pilgrimage to her,
praying to her in Places of Divine Worship,
in all the Circumstances of external Adora-
tion, with bended Knees and Hands, and Eyes
lifted up to Heaven, and before her Images,
solely consecrated to her, deserve not the
honour of Worship, as it is signified by *προ-*
σκύνησιν? Nay, let them tell me if praying un-
der in a Posture of Worship for Temporal,
or spiritual Blessings, which none but God
can give, and carrying her Image about in so-
lemn Procession, while they chant forth Hymns
to her, do not answer the full Import of
the Word? And whether the holy Father in
probability would not have made the same
distinction betwixt *honouring* and *worshipping*
the Blessed Virgin against these Practices, that
he did against the *Collyridians*? Our Saviour
saith the very falling down before the De-
ity without Temple, Priest, Altar or Offering,
and have been a worshipping of him, in
steem the bare external Act of Adoration
both *προσκύνησιν*, and *Latria*: For when
the Devil said unto him, *All these things I will
give thee if thou wilt fall down and worship
me* He answered him, *Get thee gone Satan,*

for it is written, thou shalt * Worship the Lord thy God, and him only thou shalt † serve.

Wherefore this full and ample Testimony S. Epiphanius is an evident Proof, that as the Honour of the B. Virgin was, at least generally speaking, confined within just Bounds and Limits, and that the Church hitherto not allow the Worship and Service of Prayer and Invocation to be given unto her. As she had not commensured Queen of Heaven, Mediatrice between Man and God, nor received any Prayers or Addresses as a Service due unto her, nor sat in the Temple of God tho' shortly after Men began to think too highly of her, * and to magnify her Holiness so much as to doubt whether she ever sinned. While Men were thus disposed by superstition to exalt her above the Rank, and Condition of an human Creature, it happened that Nestorius, Patriarch of Constantinople, taught the World, that it was not lawful to call her the || Mother of God. This alarm'd the Christian World, and many good Men afraid, that Nestorius under this pretence was setting up for another Arius, or Eutychius, to undermine the Deity of Christ. On this a general Council was called at Ephesus in the Year 431, in which Nestorius was

* August. Tom. 7. de nat. & grat. contra Pelag. Edit. Paris. p. 61. B. but in his Book de perfectione justitiæ contra Celest. he exempts none from Sin, but Christ alone.

bove the Rank, and Condition of an human Creature, it happened that Nestorius, Patriarch of Constantinople, taught the World, that it was not lawful to call her the || Mother of God. This alarm'd the Christian World, and many good Men afraid, that Nestorius under this pretence was setting up for another Arius, or Eutychius, to undermine the Deity of Christ. On this a general Council was called at Ephesus in the Year 431, in which Nestorius was

posed, and his Opinion condemned as Heretical, and then in Opposition to him, and his follower, Men, as it is natural for them to do, began to run into the other Extream, and let their Inventions, and Fancies take an unlimited scope in magnifying the Blessed Virgin. Then they began to call her *Lady*, to talk of her *Immaculate Conception*, and afterwards, to assert it, which seems contrary to the Testimony, and Opinion of *Epiphanius*,

* who saith, she was begotten, as all other Men were, of the seed of Man, and the womb of the Woman.

When they came to assert that she did not bring forth a Lord † after the common Custom of Women, contrary to the Testimony

|| *Tertullian*, and the Holy Scripture, which saith, that *when the Days of her Purification were*

accomplished, they brought Jesus to Jerusalem to present him to the Lord, as it is written in the Law of the Lord, every Male that openeth his Womb, shall be holy to the Lord. Then altho they began to tell superstitious Stories of her hearing, and of her * Statues turning away indignation from some that prayed unto her,

* Οὐ μὲν ἑτέρως γενη-
μένην ὡς καὶ τῶν ἀνθρώπων
φύσιν, &c. Hæres. 69. 5. 8.
† Παρθένον γὰρ καὶ νῦν ὑ-
πάρχω μετὰ τὸν τόκον κα-
θαρώσεως τῶν πρώτων, ἀπόνως
ἔτεκον, ἔχων ὡς πᾶσα γυνή,
ἀνόμοια γὰρ ἑμὲ καλέωντων τὰ
μετὰ τοῦ παράγοντος. In Orat.
de Laud. B. V. Mariæ, Epi-
phanio insulse ascripta. Sic
Bernardus in deprec. ad B.
Mariam fecit ut deum &
hominem clausa conciperes,
clausa pareres. Hence they
apply unto her what is writ-
ten in Cant. 4. 12. A Gar-
den inclosed is my Sister,
my Spouse, a Spring shut
up, a Fountain sealed.

and to assert without any ground in Scripture, or pure Antiquity, that *she had vowed her Virginity to God*, before the Angel Gabriel came unto her, and then came in the Story of her *Assumption* (which seems to me to have been the last Improvement of her immaculate Conception, and Innocence) contrary to the Testimony of *Epiphanius*, who in *Heresy* 68th, observes several times, that the Scriptures were silent, and said nothing of her Death, and that he could not tell whether she was dead, and buried, or no, or were yet alive, and remained immortal, according to what is written, *Rev. 12. 14.* or whether she died a Martyr, because *Simeon* told her, a Sword should pierce through her Soul. He could not determine what was become of her, which manifestly proves, that her Assumption was not then the Tradition of the Church. To be short, then they began to make such extravagant Orations, and Sermons in her Praise, as that is, which is foolishly ascribed to *S. Epiphanius de laudibus B. Mariæ Vol. 2. p. 291.* and that, which falsely bears the Name of * *S. Athanasius under the Title* a Sermon, *upon the Annunciation of the holy Virgin the Mother of God.* There the Author of it saith, that as the Son of the Virgin is King and Lord, so she by him is Queen and Lady; and that she stands at his right Hand in a Vesture of Gold, in a golden

ture of Incorruption and Immortality, and when he invokes her in this religious manner, O Daughter of *Abraham*, and *David*, incline thine Ears unto my our Prayers, and forget not my People, nor us who are of thy Father's house, &c.

Thus by degrees, from over-admiring, Men came to worshipping the Blessed Virgin, and the Bounds being once broken down, which the Scripture sets to the Praise, and Honour of creatures, *Superstition* never stopt, till the Church came to have a Queen, as well as a King of Heaven, a Mother, as well a Father of Mercy, and a *Mediatrice*, as well as a Mediator betwixt sinful Men, and God.

The Devotions, and Assertions, which I have cited out of the Offices of the *Latin Church*, and her Ancient and Modern approved Writers are a sufficient Proof of this Charge; I was the more willing to set them before you, because some late Authors have done all they can to palliate, and disguise the *Latine Worship*, and turn the best Side of it outwards; though, God knows, it hath a very strange Appearance, as it is *misrepresented* in the best Dress, that Art and Wit can put upon. They tell us they pray to the Saints, and in Consequence to the *Virgin*, * as we pray for our Brethren, who are upon Earth to pray for us, and for us in the Name of *Jesus Christ*;

* Advertisement to the Exposition, &c. p. 12.

but do we pray to our absent Brethren? does any Man in *England* pray to his Friend in the *Indies* to pray with him, and for him to God in the Name of Christ? doth he desire to be heard by his absent Brother's Merits? doth he consecrate Temples and Altars conjunctly to his, and God's Honour? doth he put his Name with God's in the same Prayers, and Litanies? Or doth he consecrate Images to him, and place them in Temples, or over Altars, and then pray to him before any of those Images in the most humble Posture of external Adoration? or say and sing more Prayers, and Hymns to him than to Christ himself? Or when Men pray to any of their Brethren upon Earth, that are present with them, do they, properly speaking, *offer up Prayers* unto them, as a spiritual Service, with Hands and Eyes lifted up to Heaven? or do they give them such Titles, as the *Latin Offices* give the Virgin, or tell them their Merits, * or pray unto God in any of their Names, and together with their Prayers offer up Praises, and Thanksgivings to them? I desire the late Apologists to answer these Questions, and then to tell me, whether indeed they *only pray to her to pray for them to their common Master in the Name of our common Mediator*, or whether they do no more, than to fire her Intercession to God, with the same Mind that we desire one another's Prayers.

* *Per Virginem Matrem concedat nobis Dominus salutem.* *Comm. Officium B. M. in Sabb.*

his be really so, how dare they, as I have shewn, pray unto her to bless them, and to bestow Temporal, and Spiritual Blessings upon them, and to present their Prayers to God; which the Scripture tells us is the proper Office of Christ? How dare they pray unto God conjunctly through her and Christ's Merits, and joyn his Passion, and her Merits in the Absolution of Penitents? How dare they call her the only Hope of Sinners, * and pray unto God through her Merits, and Intercession, where they do not mention the Merits, and Intercession of Christ? Nay, how dare they give Praise to her and the holy Trinity in the same Collect, or pray formally, and absolutely unto her alone, as unto a Deity, and offer Candles, and Incense, and solemn Praises, and Thanksgivings unto her, which they desire her to receive how mean so ever they be, and unequal to her Merits? † But we are told, we ought to understand, that *in what Terms soever those Prayers are couched, it is the Intention of the Church, and of her faithful to receive them always to this Form of PRAY FOR* S. But can the Intention of the Church, and of her faithful, alter the Nature of things; or is this Declaration of their Intention to be admitted against the plain Literal, and Grammatical Sense of those Prayers, wherein they pray to her against their own Rule, to give

* Doth any Man pray unto God through the Merits, or Intercession of any of his Brethren upon Earth? † Exposition, Sect. 4.

them Good things, and to deliver them from Evil, and not to despise their Prayer, but to admit them within the Sanctuary of her Audience, which certainly is equivalent to the Form of *hear our Prayer*, which they acknowledge to be the proper Manner of speaking to God,||

Would it not have been more for the Honour of that Church, which stiles her self *Catholick*, and *Apostolick*, and a far more authenticall, and satisfactory Declaration of her Intention, to have reformed, or laid aside such Prayers in a general Council, and to have condemned all the other Prayers and Offices in their allowed, approved, and celebrated Writers, who have taught the People to give the Virgin Divine Titles, and pray unto her in the same Stile, that *Jews*, and *Christians* pray unto God? How can we trust our Souls, or the Souls of our Children in such a Church, whose Church-men are fain to make such an Exposition of her Liturgical Devotions, as is not without Violence reconcileable to the Letter of them; and which still lets so many Books, and Offices be recommended to her People, that are absolutely contradictory to this late Exposition,|| which for many good Reasons elsewhere given, we cannot admit for a fixt and authentick Exposition of the *Latin Church*?

Wherefore my Brethren of this truly *Catholick*, and *Apostolick Church of England*; let us take care to keep within the Bounds and Limits, which our pure and holy Mother, affords

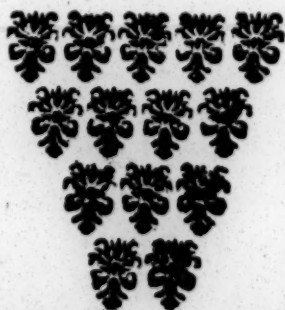
er the Example of the Primitive Church, hath
et to the Praise, and Honour of the blessed
Virgin. Let us chearfully, and respectfully
ive her the honourable Titles of Holy, and
Blessed, and Perpetual Virgin; and call her
without scruple the Holy, and Blessed Mother
of God: Nay, let us for Peace-sake go as far
as we can with our Fellow-Christians of the
Latin Communion, so we go with Caution, and
Circumspection in honouring of this glorious
Saint. Let us acknowledge with them, that
she is to be honoured above all Saints; but let us
not honour her with religious Honour, nor pray
unto her either as a Doner, or as an Interces-
ser in the Prefence of God. Let us acknow-
ledge with them her perpetual Virginity, ac-
cording to ancient Tradition; and if it will
in, or oblige any of them, let us not oppose
them in the Opinion they have, that she pro-
fessed, and vowed her Virginity to God; for
this is an innocent Opinion, though it is precari-
ous, and hath no ground in Scripture, or Pri-
mitive Antiquity. In a Word, let us admire
her singular Purity and Holiness, though we
cannot admit of her perfect Innocence. Let
us give her all the Honour that is due to so
great a Saint, but not one Jot more than
is allowed to a Creature; and if by doing
much, and no more, you shall happen to
tend, whether it be on the left Hand, or
the right, assure your selves the Of-
fence will be taken, and not given; but if
by

by refusing to do so much you offend, the Offence will be given, to both Churches, and that will be a great Offence. || To conclude, let us always mention her with respect; let her Name still perfume the Air like precious Ointment; let us celebrate her great Virtues; let us keep her Festivals, as it becomes true Sons of the Primitive Church of *England*; let us imitate her blessed Example, and thank God for the Benefit of it; let us endeavour, as she did, to hear the Word of God, and keep it, and to do the Will of our heavenly Father, and then we shall all become [*Κεχαριτωμενοι*] high Favourites of Heaven, even the Mother, and Sister, and Brethren of Christ; *To whom with the Father, and the Holy Ghost, be ascribed by the universal Church, all Worship, Adoration, Majesty, and Dominion both now, and evermore*
AMEN.

T W O
S E R M O N S,
Shewing an Universal
O B E D I E N C E
T O T H E
D I V I N E W I L L
T O

the only proper Means of obtaining
the Favour of GOD.

By *George Hickes, D. D.*



L O N D O N :

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John XV. 14.

are my Friends, if you do whatsoever I command you.

THESE are part of many other Words, which our Lord spake to the Apostles after the Institution of the Holy Sacrament, and Sacrifice of the Charist, a little before the Time of his Passion, and what he spake unto them upon this solemn Occasion, he also spake unto all those in Times coming should believe on him of their Word.

What he then said unto them, he said unto Christians, and therefore the Things that he were afterwards written *for our admonition upon whom the Ends of the World are*. We are all taught of God by him, tho' we live at this great distance of Time from him; Sermons, and Sayings, and Parables, and Precepts, and Promises, being all consigned to us by holy inspired Men, that saw him, heard him, and first believed in him, and were Witnesses of all that he said, and did; as is written in the last Verse of this Chapter. *We also shall bear Witness, because ye have known me from the Beginning.* S. John the Author of this Gospel, was one of those who was with him from the Beginning, and who

who followed him, as he saith, *in the Regeneration*, nay, he was the beloved Disciple, that lay in his Bosom, and therefore saith he at the Entrance of his first Epistle General, *the which was from the Beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of life, that which we have seen, and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.*

The Words of my Text then were written by a Man that saw, and heard our Saviour speak them; they are the Words of him that spake, as never Man spake, the Words of him who said unto his Disciples, *the Words that I speak unto you, they are Spirit, and they are Life*; and therefore S. Peter said unto him to whom Lord, should we go, thou hast the Words of Eternal Life. S. John reports that as his Words, and he spake not of himself, but from the Father, as it is written of him, *whom God hath sent, speaketh the Words of God, for God giveth not the Spirit by Measure unto him*, and accordingly he said unto his Disciples, when he pray'd for his Disciples, *that they know that all Things whatsoever thou hast given me are of thee, for I have given unto them the Words, which thou gavest unto me, and they have received them, and know surely, that I came out from thee.*

Thus much I thought fit to premise, the effectually to engage your attention to *Words of Eternal Life*; while I shall discourse upon them in the following Manner.

I will shew what is meant by being *the Friends of Christ*; Secondly, I will discourse of Obedience, or *Doing his Commandments*, in he hath made an indispensable Condition of having his Friendship. Thirdly, I shall discourse of the Nature, and Extent of that Obedience to his Commandments. Fourthly, I will shew the Reasons why he hath made Obedience to his Commandments an indispensable Condition of having his Friendship. And lastly, I will apply the whole Discourse.

First then I will shew you what is meant by being the Friend of God, or Christ; and in reference thereunto, I must desire you to observe, that the Word *Friend* hath two special Significations in the Holy Scriptures, one as it is opposed to an Enemy, and another, as it is distinguished from a Servant. In the former Sense, as it is opposed to an Enemy, the Apostle St. James hath a notable Passage, Chap. II. he saith he, *Ye Adulterers, and Adulteresses, know ye not that the Friendship of the World is enmity with God? whosoever therefore will be a Friend of the World is the Enemy of God.* In the latter Sense, as it is distinguished from a Servant, it is taken in the next Verse to the next, where our Lord saith unto the Disciples, *Henceforth I call you not Servants,*
for

*for the Servant knoweth not what his Lord
but I have called you Friends, for all that
that I have heard of my Father I have
known unto you.*

In the former Sense, as Friend is opposite
Enemy, and Friendship to Enmity, to
Friend of any Prince or great Person, signifies
no more, then to be in a State of Peace,
Alliance, and Reconciliation with him,
not under his Displeasure; but as Friend
distinguished from *Servant*, to be a Friend
any great Person signifies, not only to be
State of Reconciliation, but also to be in a
of great Intimacy and Familiarity with him,
that he will converse with a Man that
Friend in this Sense, as if he were his Friend,
not keeping so much Distance from him,
is wont to do from common Favourites,
treating him rather like an *Equal*, then a
feriour; as God conversed with *Enoch*; in
this Sense it is said, that *the Lord spake
Moses Face to Face, as a Man speaketh
his Friend.*

Wherefore to be the Friend of God implies
two Things, either to be reconciled unto
from a State of Enmity, and Displeasure,
to be intimate and familiar with him, being
so reconciled.

First, it implies Reconciliation to
from a State of Enmity and Displeasure,
which all Men by Nature and the Fall of
first Parents are, being, as the Psalmist

conceived in Sin, and shapen in Iniquity, and naturally fulfilling the Desires of the Flesh; for both Jews and Gentiles (saith the Apostle) are all under Sin, and all have sinned and come short of the Glory of God; and as by one Man (saith he) sin entred into the World, and Death by Sin: so Death hath passed upon all Men, for that all have sinned. And in his Epistle to the Ephesians (saith he unto them) in times past we all had our Conversation in the Lusts of the Flesh, fulfilling the Desires of the Flesh, and of the Mind, and were by Nature Children of Wrath, as well as others.

Wherefore to be the Friend of God implies a great Change in a Man from a State of Nature, and Wrath, into a State of Grace, and reconciliation with him, or from a State of Enmity, and Displeasure, into a State of Favour, and Forgiveness, as it is written by the Apostle, *Even when we were Enemies we were reconciled to God by the Death of his Son.* His Son was the Foundation of his Reconciliation to Mankind; for he was the *Lamb of God* that took away the Sins of the World; his Blood was the Blood of the new Covenant, which we call the Covenant of Grace, as it is written, *thou art worthy, for thou wast slain, and hast redeemed us to God by thy Blood; Yez, he was slain from the Foundation of the World,* and all the bloody Sacrifices of his People in several Periods of his Church, from the beginning of the World were but Types of

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him,

him, who thro' the eternal Spirit offered up himself to God once for all.

Now this State of Reconciliation of Mankind to God in Christ is much taken notice of in the Scriptures, particularly 2 Cor. 5, 18. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the Ministry of Reconciliation, to wit, that God was in Christ reconciling the World unto himself, not imputing their Trespases to them, and hath committed unto us the Word of Reconciliation; now then we are Ambassadors for Christ, as tho' God did beseech you by us. We pray you, in Christ's stead, be ye reconciled unto God, for he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. So Colos. 1. 20. It pleased the Father, that in him all Fullness should dwell, and by him to reconcile all things unto himself: and you that were sometimes alienated, and Enemies in your Mind, by wicked Works, hath he reconciled thro' his Death.*

The Colossians, who like other Polytheists were God's Enemies, by Christ became his Friends, their Sins were done away in him, he had cancelled the Hand-writing of Accusations that was against them, as he tells them in the second Chapter; and to the same Effect he speaks unto the Ephesians. You, saith he, were in your State of Polytheism and Idolatry, *were Aliens, and Strangers, and sometimes as far*

re now made nigh by the Blood of Christ ; for
 is our Peace, and hath reconciled both Jews
 and Gentiles unto God in one Body by the
 cross, having slain the Enmity thereby. Now
 is actual Reconciliation of God unto his E-
 nemies, consists in the Pardon and Forgiveness
 of their Sins ; for upon their Forgiveness, they
 who were Sinners, are looked upon as righte-
 ous Persons, and therefore they are said to have
 righteousness imputed unto them, as it is
 written, *Abraham believed God, and it was im-
 puted, or counted unto him for Righteousness,*
 and he was called the Friend of God. The
 Pardon of their Sins, for the same reason, is
 called Justification, as it is written, *being
 justified by Faith, we have Peace with God
 through our Lord Jesus Christ ; and being ju-
 stified by his Blood, we shall be saved from his
 wrath ; and it is God that justifieth, or par-
 doneth, (saith the Apostle) who is he that
 condemneth ? And therefore the Apostle ap-
 ples these following Texts of the Old Testa-
 ment, to the Evangelical Notion of Justifica-
 tion ; *Blessed are they whose Iniquities are for-
 given, and whose Sins are covered : Blessed is
 the Man to whom the Lord will not impute**

Wherefore to be in a State of Friendship, or
 reconciliation with God supposeth Pardon and
 forgiveness of Sins, and is in Substance and
 effect the very same thing with it, and it is an
 happy and blessed State ; but then it doth not

follow, that all, who are so pardoned, and reconciled, are admitted into a State of Familiarity, and free Access unto God, that doth not follow in Divinity any more than it doth in Law : For as the King may pardon a Malefactor, and be so reconciled to him, as to put him in the State of an innocent, and righteous Subject, and yet for all that not make him his Familiar, or treat him as a particular Favourite : So God may pardon, and forgive Sinners, and be reconciled to them, and put them in the Condition of righteous Persons, and yet not receive them into a State of Familiarity, and give them free Access to come at all Times and Places to him, like special and particular Favourites. No, this is an higher Degree of Favour and Fellowship, which he never vouchsafed to the *Jews*, tho' he hath admitted Christians to the Privilege of it. They are the Friends of God, both as Friend is opposed to *Enemy*, and distinguished from *Servant* ; but the *Jews*, generally speaking, were only Friends of God in the former Sense.

I say, generally speaking, the *Jews* were only the Friends of God, as Friend is opposed to *Enemy* ; he pardoneth their Sins upon their repentance, and was reconciled to them, he never allowed them free, and familiar Access unto him ; he never treated them otherwise than as Servants, except some more eminent Persons, the Patriarchs, Kings, Prophets, and the High-Priests, to whom he made greater

Condescensions ; and therefore S. *John*, to
 set forth the Freedom of the Christian State
 above that of the *Jews*, saith in *Rev.* 1. 6.
 that Christ, *who loved us, and washed us from
 our Sins in his Blood, hath made us Kings, and
 Priests unto God.* God treats all his People in
 the Church Christian with as much Freedom,
 and Condescension, as he was wont to treat his
 most special Favourites in the *Jewish* Church,
 with the Apocryphal *Solomon*; *Wisdom en-
 tering into holy Souls maketh them Friends of
 God and Prophets.* It was our Lord's Design
 from the Beginning, that the Church, which
 was in a State of Minority, and as a *Servant*
 under the Law, should be emancipated, and set
 free under the Gospel. There is a great deal
 to this purpose in the Fourth Chapter of the
 Epistle to the *Galatians*, where the Apostle
 speaking of this Subject saith, *Now I say, that
 the Heir, as long as he is a Child, differeth no-
 thing from a Servant, tho' he be Lord of all,
 yet is under Tutors, and Governors, until the
 time appointed of the Father: Even so we
 when we were Children, were in Bondage un-
 der the Rudiments of the World: but when
 the Fulness of Time was come, God sent forth
 his Son made of a Woman, made under the
 Law, to redeem them, that were under the
 Law, that we might receive the Adoption of
 Sons; and because you are Sons, God hath sent
 with the Spirit of his Son into your Hearts,*

crying, *Abba Father : Wherefore thou art no more a Servant, but a Son, and if a Son, then an Heir of God through Christ.*

It is the Apostles Scope and Design, in this Place, to let the *Galatians* understand, that God treated the *Jewish Church* till the coming of Christ, as a Man treats his Son and Heir while he is under Age, at a great Distance, almost like a Servant; but that after the coming of Christ, he treated the *Christian Church*, as a Man treats his Son after he is at Age, as his Fellow, and Familiar, with Freedom of Access, and Conversation; and in Pursuance of this Notion towards the latter end of the Chapter, he compares the *Jews* to *Ismael*, who was the Son of the Bond-woman, but Christians to *Isaac*, who was the Son of the Free. It is written, saith he, *that Abraham had two Sons, the one by a Bond-maid, the other by a Free woman; but he who was of the Bond-woman was born after the Flesh, but he who was of the Free-woman, was by Promise; which things are an Allegory, for these are the two Covenants, the one from Mount Sinai, which gendereth to Bondage, which is Agar; for the Agar is Mount Sinai in Arabia, and answered to Jerusalem, which now is, which is in Bondage with her Children; but Jerusalem, which is above, meaning the Church Christian, Spiritual Jerusalem, which came from above true, which is the Mother of us all.*

And that the *Jews*, as the Apostle observes, were, as Servants in a State of Bondage, and the *Jewish Church*, like *Agar*, is plain from that great Distance which they kept from God in their Devotions; for in all their Prayers, and Addresses to God in the Old Testament, or in the Apocryphal Scriptures, as in the Wisdom of *Solomon*, *Ecclesiasticus*, *Tobit*, the two Books of the *Macchabees*, from *Abraham* downwards, you shall never find that they called upon God by the Name of *Father*, as it was observed by *Origen*, and *St. Chrysostom* after him. No, their Style was O God, or O Lord God, Lord God of our Fathers, or Lord God of Hosts, or God the great King, and such like Titles of Power, and Majesty, and Dominion; but in Prayer they never called him *Father*, or our Father, or gracious Father, till our Saviour changing the Style of Prayer, taught his Disciples, to say *our Father*; for to as many as believed on him (saith *St. John*) to them he gave Power to become the Sons of God, and as Sons taught them to invoke God by the Name of Father.

There is no such Friendship, and Freedom, among near and dear Relations, and of all Relations, that betwixt the Father and the Son the nearest, and dearest; and therefore the Jews, who had been bred up in a servile State, and kept at such a kind of Distance from God in their Devotions, were brought with much Difficulty, when they turned Christians, to call

call God *Father*. They thought it too much Presumption to approach the Sovereign Majesty of Heaven and Earth in such a familiar manner, and therefore the Doctrine of *Adoption*, by Christ his natural Son, seemed strange unto them at their first Entrance upon the Christian Religion, till God convinced them of it, and of the Necessity of altering the Style of their Prayers according unto it, by miraculous Inspiration; for when they met together they knew not how to pray unto God in the Synagogues and Assemblies. The Style and Matter of Prayer were both altered under the Gospel, they were neither to invoke God, formerly, nor to pray for the same Things that they used to pray for; as *for the Peace of Jerusalem, and the Temple, for the coming of the Messias, for temporal Power and Prosperity,* and the like; and therefore when they met together, God was wont to inspire one, or more of the Assembly with the Gift of Prayer, and by his Inspirations teach them what they should pray for, and how they should address themselves unto him by the Name of Father.

To this purpose speaketh the Apostle *Rom. 8. As many as are led by the Spirit of God, are the Sons of God; for ye have not received the Spirit of Bondage again unto fear, but ye have received the Spirit of Adoption, whereby we cry Abba Father, and the Spirit himself beareth witness with our Spirit, that we are the Children of God; and if Children*

Heirs, Heirs of God, and Joint-heirs with Christ. Likewise also the Spirit helpeth our Infirmities, for we know not what we should pray for, as we ought, but the Spirit it self, that is the inspired Orator, maketh Intercession for us with groanings that cannot be uttered. So in the place, which I cited before out of the Galatians, saith the Apostle, Because ye are Sons, God hath sent forth his Spirit into your Hearts, crying Abba Father; wherefore thou art no more a Servant, but a Son, and if a Son, then an Heir of God, through Christ.

As we are adopted in Christ, whom he begot of himself by eternal Generation; so it is through him, and his meritorious Intercession, that we have this Confidence towards God, as to come before him, not as Servants, but as his children. For as the Apostle saith in his Epistle to the Hebrews, Both he that sanctifieth, and they that are sanctified are all of one, for which Cause he is not ashamed to call them Brethren, Chap. 2. 11. And in the fourth Chapter saith he, Seeing that we have a great High-priest that is passed into the Heavens, Jesus the Son of God — Let us hold fast our Profession, and come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace, to help in time of need: And so in the 10th Chapter, Having an High-priest over the House of God, let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies

dies washed with pure Water, i. e. let us draw nigh with a true Heart repenting, and being baptized. It was the Hebrew People that the Apostle thus exhorted to come with Boldness, and Assurance before God, in the Name of his Son, and our Brother, and High-priest Christ Jesus, who was made like unto his Brethren, that he might be a merciful, and faithful High-priest in Things pertaining to God, to make Reconciliation for the Sins of the People. I say, if they were the *Hebrews* whom the Apostle thus exhorted to come with Boldness and Assurance unto God, for they had been trained up under a more servile Dispensation; they were the Friends of God only, as Friends is opposed to *Enemy*, but they were not the Friends of God, as Friend is opposed to *Servant*: Not to be God's Friends in this Sense, is the peculiar Honour and Privilege of Christians, whom as the Apostle speaks, *God hath called unto the Fellowship of his Son, Jesus Christ our Lord.* And saith St. John, *Behold what manner Love the Father hath bestowed upon us, that we should be called the Sons of God; and in another Place, that which we have seen, and heard, declare we unto you, that you might have Fellowship with us, and truly our Fellowship is with the Father, and his Son Jesus Christ.*

The Church of Christ is the House of God where thro' our elder Brother, the eternal Son of God, we are to apply our selves to him

to a *Father*, as well as unto a *Lord*. He
 hath sweetned his Sovereignty with the Rela-
 tion of *Father* under the Christian Dispensation,
 that we might approach him with filial, and
 not with servile Reverence, and Marks of
 Fear, and Ceremonies suitable to their
 vile State. They worship'd God at a Di-
 stance, a far off, in the outward Court, but
 were not permitted to come into the inner
 Court, or into the holy Place of the Temple.
 Such were the Ceremonial Distances, and ser-
 vile Observances of the *Jews*, which grew in-
 disuse after the Gospel succeeded the
 Law, as being not so suitable to the Doctrine
 of Adoption, and the free and filial State of
 Christians, who were to come in a more fa-
 miliar manner, and with more Boldness,
 and Assurance to the Throne of Grace. So
 the Apostle called the Throne of God's Ma-
 jesty, by which he was known unto the *Jews*.
 But unto Christians the Throne of Majesty
 became a Throne of Grace; for we are the
 Friends of God, and of all Friends the nearest,
 and dearest, viz. the Children of God, if we
 do whatsoever he commands us.
 Having thus shewed what is meant by being
 a Friend of God, or Christ; I should now
 proceed to discourse of Obedience, or doing
 his Commandments, which he hath made an in-
 dispensible Condition of having his Friendship,
 as it is written *you are my Friends, &c.* but
 because that will require an entire Sermon for
 it

it self; I will rather choose to fill up the Remainder of our Time in making some plain and proper Application of what I have said upon these two plain Notions of being *the Friends of God*.

The first thing I told you it implied was to be in a State of Reconciliation with God, and not under his Displeasure, as it is written, *God hath given unto us the Ministry of Reconciliation, to teach that God was in Christ, reconciling the World unto himself, not imputing their Trespases to them, and hath committed unto us the Word of Reconciliation, and we are Ambassadors for Christ, as tho' God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God.*

This is the Work of Christ, and the Churches Ministers are to tell the People, that God thro' Christ will be Friends with them, and beseech them on the other Hand, by the Mediation of Christ, to be Friends with God and to be reconciled unto him. The end of our Ordination, and of all our Labours is to teach, and effect this Reconciliation, and perswade the World to embrace that Peace, that God hath sent into it; and O that Men would indeed hearken unto us, and make themselves worthy of his Peace, and not let it return unto him again. Consequent upon this, saith the Apostle, *How beautiful are the feet of them that preach the Gospel of Peace, and bring good Tidings of Salvation.* It seems that in the

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ostles Days the News of Reconciliation to God
 as most welcome to the World, and Men were
 ready to embrace the very Feet of those that
 brought it, and receive them *as the Angels of*
God: But now tho' our Doctrine, and Mission,
 e from the same, that then was, and to the
 me great End; yet, alas, how little do Men
 regard either! they rather treat us as Enemies,
 impertinent and troublesome; they think we
 e a needless or burdensome Order of Men, and
 o little heed is given unto us, tho' we preach
 e very same Doctrine that the Apostles preach'd,
 d the very same that the Angels sang at our
 aviaour's Birth, *Glory to God on high, on*
Earth Peace, good Will towards Men. But
 Men, alas the greatest Part of Men regard not
 hat we say, but live altogether, as if God
 ere beholden to them for accepting of the
 eace, which we offer in his Name unto them,
 as if it were indeed a Thing not worthy of
 eir Acceptance. They value not his good Will,
 st like them of Old, of whom it is written,
All the Day long have I stretched forth my
hands to a disobedient, and gainsaying People;
 d tho' their Mouths do not speak it, yet their
 ogodly Lives and Practices say aloud unto
 od, *Depart from us, we desire not the Know-*
ledge of thy Ways. What is the Almighty that
we should serve him? And what profit should
we have if we pray unto him?

This Job tells us was the Language of
 icked Atheistical Men in his Time; and is
 it

it not the Language of many Mens Hearts and of some Mens Tongues now? Is there not an evil Heart of Unbelief, of utter Unbelief in many Christians so called, which makes them despise and reproach both us, and our Ministry with Names not fit to utter, and no more regard us, when we preach this Doctrine of Reconciliation, and Friendship with God through Christ, then if it were all Priestcraft, a mere humane Invention, the Tradition and Invention of Man, and not the Doctrine of God.

And as an evil Heart of Unbelief keeps the Ridiculers of Religion from coming into a State of Grace, Friendship, and Reconciliation with God: So many neglect to come into it, because they hope that God will be reconciled to them, whenever they please, tho' it be in the last Moment of their Lives; and therefore they will keep at a Distance from him, and live in a sinful State of Enmity against him, till they come to die, or grow old, and then they think for a little faint Contrition and Confession, or crying, *Lord have Mercy upon me*, to be reconciled unto him, and go off in his Favour as much as if they had done whatsoever he commanded them all the Days of their Lives. This I am confident is the Case of most Sinners, who, as the Apostle speaks, *continue in Sin, because the Grace of God doth abound*.

But, alas, they do not consider that the Will of God, by which he doth all things in Number, Weight, and Measure, doth limit, and

ulate his very Grace, and Mercy, and ob-
 e him to refuse to be reconciled unto *them*,
 o time after time refuse his Invitations to be
 onced unto *Him*. *His Spirit will not al-*
ys strive with Men ; there is a Time when
 will no longer wait, but be gone, and then
 y may seek him in vain : They may, like
 Spouse in the *Canticles*, go about the Streets
 the City, and in the broad Ways, and make
 quiry of the Watchmen, whom God hath set
 r their Souls, and not find him. *Because*
ith he) *I have called, and ye refused ; I*
he stretched out my Hand, and no Man re-
ded, but ye have set at nought my Counsel,
would none of my Reproof, I also will
gh at your Calamity, and mock, when your
r cometh ; when your Fear cometh, as Deso-
on, when Distress, and Anguish cometh upon
 ; then shall you call upon me, but I will not
ver : you shall seek me early, but you shall
find me. This is as true with respect to
 tual as temporal Calamity ; and more to
 eared under the Gospel, than under the
 y. Oh ! therefore let no Man delay to be
 nced to God, lest when he desires to be
 nced to God, God should refuse to be re-
 iled to him ; let no Man presume to slight
 rindship, lest when he would have it he
 ot obtain it ; but let every Man that lives
 s Displeasure turn unto him while it is cal-
 o Day, lest he should resolve that he will
 be friends with him, and *swear in his*
Wrath,

Wrath, that he shall not enter into his Rest.
 Let all manner of Sinners, who are not U-
 believers, think ; and let every Believer, I say
 who upon such vain Hopes presumes to live
 the Practice of any known Sin, consider that
 least God's Patience turn into Fury, and pro-
 voke him to cut such Presumers off before the
 full Time allotted them for Repentance is out
 or if he let them live unto the end of it,
 take away the Power of Repentance with the
 Spirit from them, which indeed is very fre-
 dom and rarely given to customary and inveter-
 ate Sinners of any sort whatsoever, who then
 presume upon his Favour and Grace.

Thus much I thought fit to say upon the
 first Notion of being the Friend of God ; and
 I have much more to say upon the second No-
 tion of it, as it implies that great Familiarity
 and Freedom of Access, which we Christians
 have to God's Presence, as Friends thro' our
 Saviour, and Brother by Adoption, Jesus Christ
 whom the ancient Christian Divines before
 the *Nicene* Fathers, as *St. Ignatius*, and *Clement*
Alexandrinus, call the eternal Word, and Son
 of God. He treats us not as Servants, but
 as Friends, as his own Children, who have re-
 ceived the Spirit of Adoption, whereby we
 cry out *Abba Father* ; and for this Reason the Apostle
 in his first Chapter to *Timothy*, exhorts us
 to pray every where lifting up holy hands ;
 in his Epistle to the *Hebrews*, to draw
 unto God with a true Heart, and full
 assurance

Assurance of Faith : No People from the beginning of the World have had such encouragement to pray unto God, as Christians have, who are allowed to come unto him in a free and filial Manner, as Children come unto their Father, with all possible Assurance of being kindly received ; and yet alas one would think, to see that great and general want of Devotion among us, that there was no such Doctrine as this in Christianity, but that our gracious, our condescending God was all State and Sovereignty, a Sultan rather than a Father, and that we are not his Sons, but his Slaves.

The great neglect of Prayer among us is a great Reproach, and Contradiction to this great Christian Privilege, which was made over unto us in Christ, that we should delight in Praying, and frequently come into the Presence of God, both in private and in publick, and yet alas, how seldom do most Men among us go to their Closets, or pray in their Families, or come to Church to do that which pleases God above all Things, I mean to offer up their common and united Prayers unto him ; especially in the Christian Sacrifice of the Holy Eucharist. The *Jews* who were allowed to come before him no otherwise then *Servants*, shall be up in Judgment against us, who have the privilege of coming to him as *Sons*, for they had three set Times for daily Prayer in the temple, and in their Synagogues. Hence we read, *Acts 3. 1. That Peter and John went up*

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together into the Temple at the Hour of Prayer, being the Ninth Hour, which was one of their Canonical Hours; and saith David, in the Evening, and Morning, and at Noon will I pray, and cry aloud, and he shall hear my Voice; and in Psal. 88. 13. saith he unto God, In the Morning shall my Prayer prevent thee, or as it is, Psal. 119. 247. I prevented the dawning of the Morning, and prayed; and for his Affection to publick Prayer he saith, I will wash my Hands in innocency, and so will I compass thine Altar, in the midst of the Congregation will I praise thee; I have loved the Habitation of thy House, and the Place where thine Honour dwelleth; my Soul longeth, yea even fainteth for the Courts of the Lord, my Heart and my Flesh cryeth for the living God; a Day in thy Court is better than a Thousand; I had rather be a Door-keeper in the House of my God, than dwell in the Tents of wickedness; and I was glad when they said unto me, we will go, &c.

David indeed was a privileged Person, and as a King and a Prophet had free and familiar Access to him; but then as I shewed you Christ hath made all Christians as *Kings, and Priests unto God*; and therefore we should in like Manner, like the holy Kings, and Priests and Prophets of Old, delight in God's Service, which is made so easy and honourable unto us, and love to appear often in his Presence.

We should seriously consider, why God hath thus lessened the Distance between himself

and us, and given us leave to call him *Father*,
and if we did, we should find it would oblige
us to converse more familiarly with him, and
use this great Privilege to better Purpose, as
we read some of the ancient Christians, by
name St. *James*, did, who had Knees as hard
as Camels, with kneeling in Prayer unto
God.

But alas, how little do Men value this great
honour and Privilege, as is evident (to pass
over the great Neglect of Family, and Closet-
Prayer) from the thinness of most Congregati-
ons, especially at those Times when the Action
wholly consists in Prayer, and praising God.
What shall I go to Church for, saith the Inde-
cent, the Irreligious, the Ignorant Soul, there
is nothing but Prayers. Good God! that Men
who are called Christians, and allowed such
easy Access to God, should talk at
an unchristian Rate! If they truly understood
Christianity as the Primitive Christians, and
excellent Ancestors of the Reformation did,
they would like them prefer the Altar before
the Pulpit, [and Praying before Preaching]
make Prayer, and receiving the Holy Sa-
crament of the Lord's Supper, the chief End of
their coming to Church. I say their *chief End*,
use Communion, and Fellowship with
the Church, consists in Devotion, and not in making
hearing of Sermons, which are only the
means of making Men religious, [but no such
of Religion as Devotion is] and therefore as

the End is more excellent than the Means, and to be preferred before it; so every part of Religion, be it Sobriety, Justice, or Devotion is to be preferred before Preaching, and those that think otherwise, what Opinion soever they may have of themselves, or others have of them, they do not rightly understand the Christian Religion, but have need, that one teach them again, which be the first Principles the Oracles of God, and are such indeed, have need of Milk, and not of strong Meat.

I speak not this to depretiate and undervalue Preaching of any Sort, which I acknowledge to be the Ordinance of God, and the indispensable Duty of every Minister of Christ that has a Cure of Souls; but to shew you that of Two, Prayer is the more Excellent, as being that by which Preaching is sanctified and blessed, and to shew you how much the Word of God alone, in which we have Fellowship with him, challenges your best Attendance to the Church.

But 2^{dly}, If to be the Friend of God import free Access to him, and familiarity with him, then you may see how contrary they act to Gospel-freedom and Familiarity; who in a mistaken Humility address themselves to the Spirits of departed Saints, and to Angels, and pray to them to pray for them, rather than to pray immediately to God and Christ. This Practice is very inconsistent with, and very derogatory

from the Doctrine of Adoption, which teaches us, that Christians are the Sons of God.

Indeed the Jews, who were kept at such a Distance from God, and were allowed to speak unto him no otherwise, than as Servants, might have had some Pretence under a voluntary Humility to pray unto Saints and Angels, to intercede for them with the Lord, but yet we never find, that any of these Bond-men to the Law pray'd unto any Saint, as to *Abraham*, *Isaac*, or *Jacob*, or to any Angel, tho' Angels appeared so familiarly to them: No, they only prayed unto God, and came immediately to him, tho' they stood at a greater Distance from him; and hence we find that even in the Old Testament, God is called, the *God that heareth Prayer*; and his House is called, the *House of Prayer*; and it is written of him, *seek the Lord, and call upon me in the Day of trouble, and I will deliver you*. So contrary to praying unto Saints, and Angels, our fellow creatures, to the Practice of the Jews, and the Scriptures of the Old Testament, and much more to the Practice and Direction of our Saviour, and the Scriptures of the New: He pray'd to none but *his Father*, and he was given us an Example, that we should follow his Steps; when he taught his Disciples to pray, he directed them to pray to *their Father in Heaven*, when ye pray, saith he, say *Our Father, which art in Heaven*; and if you being evil know how to give good Gifts, how much more

shall your Father which is in Heaven, your best Friend, give good Gifts to them that ask him. He still taught them, that God was their Father, purposely to encourage them to pray unto him, and to come into his Presence with confidence and assurance; and the Apostles after him taught the sweet and comfortable Doctrine of Adoption, and of having Friendship and Fellowship with God thro' Christ, and therefore to pray unto Saints, and Angels, though but as Intercessors under the mistake of Humility, as if we thought our selves unworthy to pray unto *him*, is a Practice which much disparages this Doctrine, which I have now taught of being the Friends, and above all other Friends, the Sons of God, and of being admitted into a State of Fellowship and Familiarity with him. But tho' the Scriptures, as I have shewed plainly, teach us, that we have familiar and immediate Access to God; yet many well-meaning Souls led away by the Authority of the Church of *Rome*, do in great simplicity of Heart practise this way of praying unto Saints not only as Intercessors unto God, but as unauthoritative Authors of Blessings temporal and spiritual asking of them Grace, and Pardon of Sins, and Deliverance from their Enemies, which none but God alone can grant. 'Tis great pity, that Men really Pious and Devout, should be mistaken in their Devotions; but the greater part of Christians in the World are taught to do so; but far be it from us, to reproach the

with their well meant, but mistaken Devotion, our Business is not to reproach but pity them, and as we have Opportunity to inform them better, and to pray for them, that God would bring them out of their great Error, and in the mean Time bear with them in the Spirit of meekness, and compassion, as we would have them bear with us, if we were under their Mistake.

But in the 3^d Place, tho' to be the Friend of God implies, immediate, free, and familiar Access unto him, yet we must be careful, and cautious, that we do not abuse this blessed Liberty to the other Extreme, by carrying this Doctrine of Fellowship, and Friendship, and Familiarity with God to such an height, as to come unto him (if I may use the Proverb) *Hail Fellow well met.* We must not sit at the Communion, as a Token of our Fellowship with him, or under the same weak, but in truth most unworthy Pretence put on our Hats at it, as some good Authors assure us some wild *Enthusiasts* have. As we are not on the one Hand to decline coming unto him upon the Pretence, of the voluntary Pretence of Humility: So on the other we must not come unto him, as if he, and we were on the Level, and Friends upon equal Terms, or to use the Prophets Phrase in another Sense, *as if he were such an one as our selves.* No, we must still remember, that *he is in Heaven, and we upon Earth,* we must still remember, *that he is the Creator and we the Creature,* that he is the Sovereign, and that

we are Subjects, Worms and no Men, and that he knows our Wants before we ask them, and understands much better what is fitting for us, than we our selves do.

Wherefore in the first Place we must not come unto him without due Signs or Ceremonies of inward reverence, and respect, which consist in the external Worship of the Body, as in Kneeling, Standing, or Prostration, or when bodily Infirmities make *sitting* necessary in bowing the Head or Body, and lifting up Hands and Eyes to Heaven, and the like. For the Worship of the Body is God's due, as well as the Worship of the Soul, nay the Worship of the Soul is most naturally expressed by it, and tho' it is nothing worth, without the Worship of the Soul, yet the Union of both together, is that most decent, reverent, rational and compleat Service which God and Nature expects from every one that pretends to worship God.

And as the Gesture, and Carriage of our Bodies in Devotion must be reverential: So the Style of our Prayers must be so too.

We must not, as the Manner of some hath been, tell God, that we must have such and such Things, that we expect them from him, and that he could not deny them, unless he intended to mock us and to lye unto us. Nor must we expostulate with him, that he doth not grant them unto us, nor use much verbal importunity in begging temporal Blessings of him.

that or presume to give him Reasons, why he should
and so, and so for us, for this Excess of Famili-
r us, ty in Devotion would be downright such ano-
t not er Rudeness and Irreverence, as being wholly
remo becoming the Majesty, and Holiness of that
which od and Father, unto whom we come; I say,
Body, being wholly inconsistent with the Majesty,
on, and Holiness of God, which ought to be the
cessary measures of our Familiarity and Freedom with
ng up him, or else instead of honouring we may soon
For honour him with too much Confidence and
s well freedom, as it came to be among us of this Na-
Worship, soon after the Common Prayer was dis-
ed and put down.

by it The Common Prayer, which is so excellent
e Wor- cule, and so found and substantial a Form of
n toge votion, neither teaching us on one Hand to
ational ty unto Saints and Angels, under a false shew
Natur Humility, nor on the other under a Pretence
o wor Friendship and Fellowship with God to lay
e all Distance, or speak unto him in a Po-
of ou re, or Style devoid of Reverence, when we
ial: S y unto him, I wish all Men were duly fen-
e of the Blessing of it, and understood what
ne hat safeguard it is to our Religion; and would
uch an n come with Minds prepared to hear it, they
om him d soon be convinced of the Usefulness and
fs he in ellence of it, which teacheth us to worship
or mu as his Friends, and Sons thro' Jesus Christ
loth no spirit, and in Truth. Blessed be God that
bal in can have it in any Place pure, and free from
s of him Idolatrous, Superstitious, Immoral, and o-
ther

ther unrighteous Mixtures, as our Church intended we should always have it. That her People in her Congregations, as she hath ordained, might with one Heart, and one Mouth to every Prayer say AMEN. Now to God immortal, invisible, the only true God, Father, Son, and Holy Ghost, be ascribed, as most due, all Honour, Praise, Worship, and Glory both now, and evermore. *Amen.*

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A SERMON ON

John XV. 14.

Ye are my Friends if you do whatsoever I command you.

WHEN I first entred upon these Words, I told you, I would discourse upon them in the following Method. *First*, To shew what is meant by being the Friends of Christ : *2dly*, To discourse more generally of Obedience, or doing his Commandments, which he hath made an indispensable Condition of having his Friendship. *3dly*, I told you I would discourse of the Extent and Nature of that Obedience to his Commandments. *4thly*, I told you, I would shew the Reasons, why he hath made Obedience to his Commandments, an indispensable Condition of having his Friendship : and, *Lastly*, apply the whole Discourse.

First, I told you, I would shew, what was meant by being the Friends of God, or Christ;
and

and in order thereunto, I observed the Word Friend had two special Significations in the Scriptures, one, as it is opposed to Enemy and another, as it is distinguished from a Servant.

In the former Sense it is opposed to Enemy by the Apostle St. James, in these Words *Know you not that the Friendship of the World is Enmity with God; whosoever therefore will be a Friend of the World is the Enemy of God.*

In the latter Sense, it is distinguished from Servant in the next Verse to my Text, where our Lord saith unto the Twelve, *Henceforth I call you not Servants, for the Servant knoweth not what his Lord doth; but I have called you Friends, for all things that I have heard of my Father, I have made known unto you.*

This Distinction being premised, I told you in the former Sense, as Friend is opposed to enemy, and Friendship to Enmity, to be a Friend of God, signified no more than to be in a State of Reconciliation with him, and under his Displeasure: But in the latter Sense as Friend is distinguished from Servant, to be the Friend of God, I told you was, to be in a State of Familiarity with him, and have free and easie Access to him, as Children have unto their Father, which I told you under the Jewish Church, was indulged but to some special Favourites, as *Abraham, Moses,* and *David* who were Princes, and to *Aaron,* and the C

er of the Priests, who had free and immediate Access unto God, but under the Church-Christian, this great Privilege is indulged to all, which occasioned St. *John* to say, that Christ had made us Kings and Priests unto God.

None of the Kings, or Priests, or Prophets of Old could come with greater Confidence, and Assurance to God, than all Christians have and may come unto him thro' Christ Jesus, who is our Brother, as well as Redeemer, and hath taught us to say, Our Father, and cry Abba Father, because he hath given Power to as many as believe on him to become the Sons of God.

To be the Friend of God then implies two things; First, to be in a State of Reconciliation with him, as all true Israelites were of old: And, 2dly, to be in a State of Intimacy, and Familiarity with him, as only Kings, and Priests, and some particular Favourites of Heaven were under the Law, and all true Christians are under the Gospel; which is a great and unspeakable Blessing, not only to be reconciled to God, but upon Reconciliation to become his Favourite, and have free Access unto him, as all those have under the Gospel, who do his Will, and obey his Commandments, according to my Text, which saith, *you are my Friends, if you do whatsoever I command you.* Wherefore,

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II. It is not bare believing, or a mere speculative, and historical Faith; it is not a bare Admission into the Church by Baptism, and professing of the Name of Christ; it is not the Orthodoxy, and Soundness of our Opinion in Religion, nor an external Shew of Zeal or Devotion which is the Cloak and Outside of it that will put us into this happy Condition; nay, it is not the most holy Character of Priest, a Prophet, or an Apostle, that can make any Man *a Friend of God*, unless he do keep the *Commandments*; as it is written by Solomon *Eccles. 12. 13. Let us hear the Conclusion of the whole Matter: fear God, and keep his Commandments, for this is the whole Duty of Man.* This indeed is the *Conclusion of the Matter*, the Sum of all the Rules, and Precepts, and Exhortations, that God hath given unto Men; the very End why he hath given us his Word in Writing; the End why he adopted the *Jews*, and called the *Gentiles*, and erected a Priesthood, and sent Prophets among them, and erected a standing Order of Ministers among us; it is the very *Alpha*, and *Omega* of Religion, as it is written by the Apostle *Circumcision availeth nothing, nor Uncircumcision, but keeping the Commandments of God.*

To begin with the Circumcision, or the Jewish Religion; *Abraham* was the Father of the *Jews*, and the first who had his Flesh circumcised; at least the first who had the H

to receive the *Sacrament of Circumcision*,
was *the Sign of the Covenant betwixt God*
Man; and yet this very Man, this mighty
Patriarch, the Father of the Faithful was ju-
stified by his Works, and by his Works became
Friend of God.

Thus saith St. James, *Was not Abraham our*
father justified by Works, when he offered
his Son upon the Altar; his Faith wrought
his Works, and by his Works his Faith was
made perfect, and the Scripture was fulfilled,
which saith, *Abraham believed God, and it was*
counted unto him for Righteousness, and he was
called the Friend of God. It was the holy
Patriarch's Obedience which made him so dear
to God, and God so kind, and gracious un-
to him, as you may further see in Gen. 26.
where we find God telling his Son Isaac,
he would multiply his Seed, as the Stars of
Heaven, and give them the promised Land,
and make his Seed a Blessing to all Nations, be-
cause Abraham obeyed his Voice, and kept his
Charge, his Commandments, his Statutes, and
Laws. Had Abraham's been an idle, and
an active Faith, a Contemplative, and hi-
cal, and not a *practical* Belief, had he
only professed to believe in God, and done
nothing for him, God would never have loved
him, and valued him for that, because he had
no more than the Devils themselves do:
as St. James observes upon the Question,
Devils also believe, and tremble; and as
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the Body without the Spirit is dead : so Faith without Works is dead also.

Therefore Saint Paul describing the Faith of *Abraham* in *Heb. 11.* sets it out by its Works. He saith he, *By Faith Abraham, when he was called to go out into a Place, which he should have received for an Inheritance, obeyed, and went out not knowing whither he went, and he journeyed in the Land of Promise, as in a strange Country, dwelling in Tabernacles with Isaac and Jacob, Heirs with him of the same Promise.* He professed Faith in the one true God in opposition to his Country-men, who served strange Gods; but had he refused to obey God in any Instance of Obedience from his going out of his Country to his offering up his only Son, his Faith would have signified no more, as his Justification, than the Infidelity of the Gentiles; but because he did whatsoever God commanded him, therefore he was justified, and therefore he was called *the Friend of God.*

I know St. Paul, in *Rom. 4.* saith expressly that *Abraham* was not justified by Works, that his Faith was imputed to him for Righteousness, and that *the Promise of being Heir of the World was made to him thro' the Righteousness of Faith:* This sounds contrary to what you have heard out of St. James, and out of St. Paul's Epistle to the *Hebrews*; but you must understand, that St. Paul by Works in his Epistle to the *Romans* means two things which are not in the Works of St. James; and

an Observation of the Ceremonial, and Ritual Law of the *Jews*, particularly of Circumcision, which made him see that *Abraham received the Sign of Circumcision, a Seal of the Righteousness of Faith, which he had being uncircumcised*, by which he let them understand, that he was justified by God, and received into his Favour before he was circumcised, and by Consequence that the Observation of Circumcision, and keeping the Sabbath, and other Ritual Observances could not justify Man, as many *Jewish* Christians then taught. Secondly, He understands by *Works*, exact, unerring, and sinless Obedience to the Moral Law, which he shewed them was impossible, *Because all Men have sinned, and come short of the Glory of God*; and particularly, as to *Abraham*, he observes, that if he had been justified by *Works*, i. e. by such Works as had no Defect in them, then the Reward which he received had not been reckoned of *Grace, but of Debt*.

But *St. James*, on the contrary, by his *Works*, means neither the Observation of the Ceremonial, and Ritual Law, which is impossible, nor the perfect, unerring, and spotless Observation of the Moral Law, which is impossible; but honest, hearty, and sincere Obedience, which consists in observing the Moral Laws of God to our utmost Power, in *not refusing* to commit any Sin of Omission, or Commission against them; or willingly doing any thing, or omitting the doing of any,

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both which we know will be displeasing God.

The difference between *perfect* and *honest* Obedience is this. *perfect* Obedience excludes all Defects whatsoever, whether proceeding from Infirmary, and Surprize, or from Deliberation, and free Choice; and it is such Obedience as God expects from Angels, and they must render unto him; but *honest* Obedience excludes only wilful, and chosen Defects which proceed from wilful Carelessness, or from free Choice, but is not exempt from such unthinking Slips and Defects as attend the Weakness of human Nature ever since the Fall, especially upon sudden Surprize; and this honest Obedience tho' strictly speaking, imperfect Obedience, that which God expects from all Christians, because it is suitable to our fallen Nature, it is always included in St. Paul's Notion of Faith, as is plain from the forecited Place in his Epistle to the *Hebrews*, where he saith, *That by Faith Abraham obeyed God*; as also in *Gal. 5. 6.* where he also saith, that *Circumcision availeth nothing, nor Uncircumcision, but Faith, that worketh by Love.* This made James say, against those, that thought themselves saved by a bare Belief of the Gospel, *That Abraham was saved by his Works, i. e. by his working Faith, and that Faith without Works was dead*: And accordingly if we proceed from Abraham to Moses, to whom God spake familiarly, as a Man doth with his Friend;

face to Face, we shall find that he was not valued by God merely for being in the Circumcision, but for doing and suffering whatsoever he commanded him, after the Example of *Abraham*, who was the *Father of the Faithful*.

This was observed by the Apostle, who saith, *That by Faith Moses, when he was come to Years, refused to be the Son of Pharaoh's Daughter, choosing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season: esteeming Reproach for Christ greater Riches, than the Treasures of Egypt, having an Eye to the Recompence of Reward.* Nay, the Apostle further observes, *that by Faith he kept the Passover, and forsook Egypt, and passed at the Head of the Egyptians thro' the red Sea.* Whatsoever God commanded that the holy Patriarch executed; his Obedience answered to God's Injunctions, and he was his Friend because *he did whatsoever he commanded him.* And to allude unto the Apostle, the like might be shewed of *Joshua*, and *Gideon*, and *Barak*, and *Sampson*; and of *Jeptha*, *David*, and *Samuel*, and of the Prophets, *who through Faith subdued Kingdoms, brought Righteousness, obtained Promises, stopped the Mouths of Lions, quenched the Violence of Fire, escaped the Edge of the Sword, of Weakness were made strong, waxed valiant in Fight, turned to Flight the Armies of the Enemies; Women received their Dead raised to*

Life again; others, like the Mother of the Macchabees, were tortured, not accepting Deliverance, that they might obtain a better Resurrection; others had Tryals of Mockings, and Scourgings, and Bonds, and Imprisonments, and were stoned, and sawn asunder, and slain with the Sword; they wandered about in Sheepskins, and Goat-skins, being destitute, afflicted, and tormented. These are the Words of the Apostle concerning the Faith and Obedience, or obedient Faith of the Friends of God under the Circumcision, they so believed him, as to obey him in the most difficult Duties of doing, and suffering: And saith the Apostle, Being compassed about with so great a Cloud of Witnesses, let us run the Race that is set before us. They neither valued themselves, nor were valued by God for Circumcision, or the Sabbath, or the Tabernacle, or for being the Children of Abraham, or any other Privilege by which they were distinguished from the Gentile World. All this was but in order to make them an holy, and obedient People, as is plain from the Words of Moses unto the Jewish People, Deut. 26. 16. This Day the Lord thy God hath commanded thee to do these Statutes, and Judgments, and thou hast avouched the Lord to be thy God, and to walk in his Ways, and to keep his Statutes, and Commandments, and to hearken to his Voice, and the Lord hath avouched thee to be his peculiar People, that thou shouldst keep all his Commandments, and to

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make thee high above all Nations, that thou shouldst be an holy People unto the Lord thy God.

To be an holy People, and keep his Commandments, was the End of their Election, Vocation, and Adoption, as will further appear from many other Places where they are exhortated, admonished, or required to keep the Commandments of the Lord. Thus in Lev. 22. 1. saith the Lord unto Moses, as the Head of the People, *Ye shall keep my Commandments and do them, I am the Lord*; and in Deut. 5. 8. saith God unto him, *I have heard the words of this People, which they have spoken unto thee, they have well said in all that they have spoken; oh that there were such an Heart in them, that they would fear me, and keep all Commandments always, that it might be well with them, and with their Children for ever*; so Chap. 10. 12. And now O Israel, what doth the Lord thy God require of thee, but to love the Lord thy God, and walk in his ways, to love him, and serve him with all thy heart, and all thy Soul, and to keep the Commandments of the Lord, and his Statutes, which I command thee this Day for thy good. in Lev. 26. 3. God lets them know, that their Happiness, or Misery, depended entirely on their Obedience to his Laws: Saith he, *if ye walk in my Statutes, and keep my Commandments to do them, I will walk among you, and will be your God, and ye shall be my People*;

but if you will not hearken unto me, and will not do all these Commandments, but despise my Statutes, and abhor my Judgments, I will set my Face against you, I will lay your Cities waste, and bring your Sanctuaries into Desolation, and will not smell the Savour of your sweet Odour, but scatter you among the Heathen, and bring your Land into Desolation.

So if we pass from the Documents of *Moses* to those of *Joshua*, we shall find him giving the same Charge unto them in Chap. 22. 5. *For he, The Lord hath now given you rest, therefore take diligent heed to do the Commandments and the Law, which Moses the Servant of the Lord charged you, to love the Lord your God, and walk in his ways, and to keep his Commandments, and to cleave unto him, and to serve him with all your Heart, and with all your Soul.*

It would be needless to go from *Moses*, *Joshua* to the Prophets for Proofs of this doctrine. I have already said enough to shew, that under the Circumcision there was no way of becoming God's Friend, but by keeping the Commandments; and therefore, for the ample, and full Proof of the Necessity of Obedience, I proceed to shew, that the same indispensable Condition of gaining God's Favour was, and is required under the Uncircumcision both before the Circumcision began, and when it expired.

To begin with the Uncircumcision which was before the Law of Circumcision, I mean the Patriarchal Religion, which lasted from Adam till Abraham, we find that Men then came to be the Friends of God no otherwise than by Obedience to his Laws, and *doing whatsoever he commanded them*. It was not enough for those of that Dispensation to teach, and confess, that God was the Creator, and Sovereign of the World, and ought to be worshipped by all Mankind, unless they kept his Laws. A mere Profession of Religion, and a speculative Faith in the One true God, would then serve to justify a Man *without Works*; it was then to little purpose for a Man to believe the History of the Creation without obeying, and obeying the Creator in all the Instances of Duty, which he then required of Man. This is plain from the Examples of Adam, Enoch, Noah, and Job, whereof every one was famous for the *Practice* of Religion, as well as the *Profession* of it, and for the *Power*, as well as the *Form of Godliness*, and *living, active Faith*, which shewed it self in its Works. Thus saith the Apostle, by *Abel offered a more excellent Sacrifice than Cain, by which he obtained witness of God, that he was righteous*. Had Abel professed to believe in God, and sacrificed at all unto him, or when he sacrificed not offered the *best of his Flock*, God would have had no more regard unto him, than

he had unto *Cain*, to whom when he was angry for not being accepted, he said, *If thou dost well*, i. e. if thy Practice answer to thy Profession of Religion, *Shalt thou not be accepted?* But if thou dost not well, and livest not up unto the Rules, and Principles of Religion, *Sin lieth at thy Door*.

So *Enoch*, who was translated that he should not see Death before his Translation had the Testimony of God, as the Apostle observes, that he pleased God; and he pleased him, because he walked in his ways; as it is written, *Enoch walked with God, and was not, for God took him*. So *Noah*, as the Apostle also observes, became Heir of the Righteousness, which is by Faith, because he did the Will of God; for when he was warned of God of things which were not yet seen, he preached Righteousness, and prepar'd an Ark, tho' the World scoffed at him, saying, When will the Flood of which this Babler preacheth come? for all things continue, as they were from the beginning of the World. So the Patriarch *Job* was not only Professor of Religion, but a sincere Practicer of it; a perfect, and upright Man, who eschewed evil; and God gave him this Testimony, *There was none like him on the Earth*. Had he not done whatsoever God commanded him, he suffered whatsoever he was pleased to lay upon him, he had never been transmitted to Posterity, under so many honourable Characters; we have heard of the Patience of *Job*, faith

James

names; and saith God in the Prophet *Ezekiel*, of these three righteous Men, *Noah, Daniel, and Job*, were alive, they should only save their Souls.

Thus Men gained the Favour and Testimony of God under the Old Uncircumcision, which was before the Law; and there is no other way of procuring of it under the New, which follows after it; I mean under the Christian Religion; which as many of the ancient Fathers observe, was pre-existent in the Patriarchal Religion, before the Law of Circumcision, when Men served God in a plain and simple Manner, without Circumcision, and the burden of the Jewish Ceremonies, as we do now.

As Christ, considering his Pre-existence, said to the Jews, *Before Abraham was, I am*: the ancient Fathers considering the Pre-existence of the Christian Religion in the Patriarchal, used to tell the Jews, that before Abraham, and Circumcision had a Being, the Religion of Christ was pre-existent in the Patriarchal, with which it agrees in Simplicity of Demonstration, and the great Regard it hath to the Practice of Moral Duties; and more especially in this Doctrine, which is the Foundation of Morality, that a Man cannot please God, nor become his Friend, unless he do his Will and Pleasure, and obediently keep his Laws. So it is in my Text, *You are my Friends, if you do whatsoever I command you*; and say the same

same infallible Lips unto the the young Man
If thou wouldst enter into Life, keep the
Commandments. So in *John 14. 15.* *If*
love me, keep my Commandments; and then
they might be sure, that there was no other
Test of the Love of God than Obedience,
faith again in the 22d Ver. He that hath
Commandments, and keepeth them, he it is that
loveth me, and he that loveth me shall be loved
of my Father; and I will love him, and man
ifest myself unto him; nay, he reiterates all
again in the 24th Verse, saying, If a Man love
me he will keep my Words, and my Father will
love him; and he that loveth me not, keepeth
not my sayings. As it is in vain to pretend
 Faith, so it is as vain to pretend to the Love
 God without *doing his Will*; as it is also writ-
 ten in *John 15.* *If ye keep my Commandments*
you shall abide in my Love, even as I have kept
my Father's Commandments, and abide in his
Love.

This is the Fruit by which he tells us
 another Place, that every Tree shall be tryed
A good Tree cannot bring forth evil Fruit,
can a corrupt Tree bring forth good Fruit.
every Tree that bringeth not forth good Fruit
hewn down, and cast into the Fire. As the Good-
 ness of a Fruit-tree is tryed not by his Leaves
 nor his Blossoms, but his Fruit; so let a Man
 blossom, and flourish never so much in
 Christian Religion, yet if he do not bring
 forth good Fruit, he is none of the Trees

adise, but must be hewn down, and cast into the Fire. It is in vain to profess Christiani-
without practising of it, as our Lord also
Not every one that saith unto me, Lord,
shall enter into the Kingdom of Heaven,
but he that doth the Will of my Father, which
is in Heaven; and so speaking of the Day of
Judgment, many, saith he, shall say unto me
that Day, &c. And if from Christ, we pro-
ceed to his Apostles, we shall find this severe Do-
ctrine of Obedience, as plainly taught by them.
With St. Peter, in his Sermon to Cornelius, God
is no Respector of Persons, but in every Nation,
whomsoever they shall call, that feareth God and worketh Righteousness,
shall be accepted with him; from whence you may
perceive, that as it must be an active Faith,
with an obedient Love; so it must be a Fear-
working Righteousness that is acceptable to him;
which agree the forecited Texts out of St.
Paul, Circumcision availeth nothing, nor Uncir-
cumcision, but a new Creature, and keeping the
Commandments of God. And he is not a Jew
which is one outwardly, neither is that Circum-
cision, which is outward in the Flesh, but he is
a Jew which is one inwardly, and Circumci-
sion is that of the Heart, in the Spirit, and
in the Letter, whose Praise is not of Men,
but of God.

St. John, the beloved Disciple, is positive
in this Matter 1 Epist. 2. 3. saith he, Hereby
shall we know, that we know him, if we keep his
Commandments; and he that saith, I know him,
and

and keepeth not his Commandments, is a Liar, and the Truth is not in him. Here you may observe, that the Knowledge of God is nothing without Obedience : Nay, if a Man know God, and all the Mysteries of Religion, much as an Angel, if he were wrapt up in the third Heaven, and heard those unutterable things ; yet his Knowledge without his Obedience, tho' it may distinguish him from a Man of less Capacity, or Learning ; yet it cannot distinguish him from a Devil, who knows the Nature of God, and Religion, better than any Man, and yet remains a Devil still. *Lucifer* is [an excellent School Divine, he is] perfect in the Theory of Divinity ; but yet the vast Theoretical Knowledge he hath of God, and Christ, doth not qualifie him for the Enjoyment of God, because he neither doth, nor can obey him : His Knowledge of God, and Religion, is purely speculative, and not practical, and therefore he doth not know him aright, and so the most knowing Men in Religion, though they do not live up to the Principles of it, do but know God, as Devils do ; their Knowledge is not that true saving Knowledge which makes them the Friends of God, nor have they the good Understanding of which it is written, *good Understanding have all they that do his Commandments* ; Ps. III. 10.

And as the Knowledge of God is nothing without keeping God's Commandments ; neither is *Charity*, according to the same Apo-

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in Chap. 5. 2. saith he, *By this we know
love the Children of God, when we love
him, and keep his Commandments. For this
is the Love of God, that we keep his Command-
ments, and his Commandments are not grievous.*
Obedience then is the only Test of our Love
to our Brethren, as well as of our Love to God.
A Man, as the Apostle speaks, may *bestow all
Goods to feed the Poor*; but if he do it not
out of a Principle of pure Obedience to God,
it is not Charity, but something else; and if
it be not out of a Principle of pure Obedience
to God, his Obedience will shew it self in all
other Instances of Duty, as well as this; and
if it do not, it is a plain Argument, that his
Obedience to his Brother was not genuine, and true.
Any Obedience, or doing the Command-
ments of God, is such an indispensable Condi-
tion of having God's Favour, that we are to
stand or fall by it at the Day of Judgment,
as is written, *Rev. 20. 12. I saw the Dead,
small and great, stand before God, and the
Books were opened, and another Book was
added, which is the Book of Life, and the Dead
were judged out of those things which were
written in the Books according to their Works;
according to their Profession, but according
to their Works*; and therefore he adds most em-
phatically, *The Sea gave up the Dead which
were in it, and Death and Hell delivered up
the Dead, which were in them, and they were
judged every Man according to their Works:*

And

And in Pursuance of this Doctrine he afterwards saith, *Blessed are they that do his Commandments, that they may have a Right to the Tree of Life, and may enter in thro' the Gate into the City.*

III. I hope I have now discoursed enough in general of Obedience, or doing the Commandments of God, and shewed plainly out of Scriptures, that it is, and ever was, both under the Circumcision, and Uncircumcision, an indispensable Condition of having the Favour and Friendship of God: But lest any should flatter himself, and make a fatal Mistake in thinking he obeys God, when he doth not, I proceed in the third Place to discourse of the Extent and Nature of this Obedience, which God hath made the indispensable Condition of having his Friendship; and to begin with the Extent of it, it must be no less than *universal Obedience* to the whole Will of God; whatsoever discovered to us, by the Light of Nature, or by Revelation; or an entire Submission to all his Laws moral, or positive, according to the Words of my Text; *You are my Friends if ye do whatsoever I command you.* So Moses told the Israelites, that God had vouched them to be his People, that they should keep all his Commandments; And according to the Character which St. Luke gave of Zacharias, and Elizabeth, he saith, that they were both righteous before God, walking in the

Commandments, and Ordinances of the
 and blameless. They had an universal and
 partial Regard to *all his Laws*, to the Laws,
 which were difficult, as well, as to the Laws,
 which were easie for them to do, or else they
 could not have been righteous before God.
 This is plain from *St. James, Chap. 2. 10.*
 Whosoever shall keep the whole Law,
 yet offend in one Point he is guilty of all, i. e.
 Whosoever shall keep the whole Law, except in
 one Point, yet if he wilfully offend in that one
 Point, yet if he wilfully offend in that one
 Point he is guilty of all. For he that said do
 not commit Adultery, said also do not kill: Now
 thou commit no Adultery, yet if thou kill,
 thou art a Transgressor of the Law; and then
 adds, So speak, and so do, as they that shall
 be judged by the Law of Liberty.

By the Law of Liberty he means the Gos-
 pel in Opposition to the Law of Moses, which
 was a servile Law, that kept the Jews under
 bondage. But tho' it be a Law of Liberty,
 in respect to the Jewish Yoke of Ritual, and
 Ceremonial Observances, from which Christ
 has set the World free: Yet it is no Law of Li-
 centiousness, or Licentiousness, but binds its Pro-
 pators to a strict Observation of all Moral Du-
 ties, whether they be such as concern God, or
 Neighbour, or our selves, Christ came not
 to destroy, but to perfect and improve the
 Moral Law, and make Devotion, and Justice,
 Charity, and Sobriety, Temperance, and
 Hospitality, shine in the Conversation of his
 Disciples.

Disciples. His Design was so far from abating his Followers any part of these Moral Duties, that it was his Intention to make them exemplary in the Practice of them; and all his Doctrines, as well as his Example, tend to make us the Salt of the Earth, and the Light of the World, that the unbelieving Part of Mankind, seeing the good Works of Christians, *should glorifie our Father which is in Heaven.* Hence, saith St. John, *Little Children, no Man deceive you; he that doth Righteousness is righteous, even, as he is righteous. he that committeth Sin is of the Devil, for the Devil sinneth from the beginning; for this Purpose the Son of God was manifest, that he might destroy the Works of the Devil, Who ever is born of God doth not commit Sin, for his Seed remaineth in him, and he cannot commit Sin, because he is born of God.*

From hence it is evident, how inconsistent it is with the Intention of the holy Gospel, and the Design of Christ, that was the Foundation of it, for a Christian to live in the Practice of any known Sin of Omission, or Commission. He that doth so hath not the Spirit of God in him, but is destitute of that regenerating Principle; for, as the Apocryphal Solomon saith, *It cannot enter into a malignant Soul, nor dwell in the Body that is subject unto Sin.*

Wherefore, as Logicians observe, that any definite Proposition, when the Matter of it is necessary, is equivalent to an Universal: So

y, as to Obedience, and keeping God's Com-
mandments, where ever we are told from one
end of the Bible to the other, that we must do
his Will, obey his Laws, or keep his Com-
mandments; the meaning of those Places is,
that we must do his *whole* Will, and obey *all*
his Laws, and keep *all* his Commandments;
just as when we say Iron is hard, or a Globe is
round, ; we mean all Iron is hard, and every
Globe is round; and so in all those Texts,
where we are taught, that a Christian is to be
good, or righteous, or holy, or obedient, it
is always to be understood in an universal
sense, that he is to be entirely good, entirely
righteous, and entirely obedient to the whole
System of God's Laws, without picking, or
choosing, or obeying one Precept, and disobey-
ing another.

For to be obedient to one Precept, and live
in disobedience to another; to serve God in
one respects, and neglect his Service in others,
is that very Righteousness of the Scribes and
Pharisees, which our Lord condemned, saying,
*Except your Righteousness exceed the Righte-
ousness of the Scribes and Pharisees, ye shall in
no wise enter into the Kingdom of God.*

The Scribes and Pharisees could keep the
first, but they could not keep the second Ta-
ble of the Law, they pretended a great Zeal
for God, and the Church, and yet they made
void his Law by their Traditions; they were
punctual in paying their Tithes to God,

but yet they would rob their Neighbour; they would read, and pray all the Day long, and yet devour *Widows Houses*; their visible Virtues were splendid, and made a brave Appearance, and yet their invisible secret Vices really made them like whited Sepulchres, *Which were beautiful without, but within full of Rottenness, and dead Mens Bones.*

Having said thus much of the Extent of that Obedience, which makes us the Friends of God, it will not be difficult to find out the Nature of it, for an entire, and universal Obedience to the whole Will of God, can proceed from nothing but an hearty and intense Love of him. For as a Servant cannot uniformly obey his Master, and serve him faithfully, unless he heartily, and greatly love him. So neither can any Man serve God universally in all Things, and at all Times, unless he loves him heartily, and to a great Degree. I say heartily, and to a great Degree.

1. Heartily, or sincerely in Opposition to feigned, and pretended Love, which Hypocrites and Impostors in Religion may pretend to, when they do not love him, but it may be with their Hearts *there were no God.* The Ground of this pretended Love to God, and God's Glory, is some bye End, and private secular Interests, which they cannot compass, or procure, but under the Mask of Religion; tho' Men thus pretending to the Love and Glory of God, may act their Parts as to some

s, and for some Time very well ; yet it is possible for their Obedience to be constant, regular, and lasting and if they be narrowly served, it is a Thousand to One but they may be discerned to be of their *Father the De-* when they most artificially turn themselves to *Angels of Light*.

But 2dly, As universal Obedience cannot proceed but from an hearty and sincere ; so it cannot proceed but from an intense Love of God. To make a Man do whatsoever God commands him, it is not sufficient that he love heartily, for a weak degree of Love may be hearty, and sincere, but he must also love ardently, and intensely, as our Saviour told the Lawyer, who asked him, *Which was the best Commandment in the Law ?* saith he, *Thou shalt love the Lord thy God, with all thy heart, and with all thy Soul, and with all thy strength ; this is the first, and great Commandment.* Such intense Love of God as possesses the whole Heart, and Soul, is virtually *all the Commandments* ; and therefore St. Paul saith, *Love is the fulfilling of the Law.* Whoso loves God with all his Heart, cannot but love him with all his Heart ; and wherever the prevalent Degree of Love is wanting, there Obedience will be fluctuating, unconstant, and incommensurate to the Law ; and therefore the Love of God being the emanative Cause of Obedience to him, Moses joins them both together ; Deut. 30. 18. *Choose Life* (saith he)

that thou mayst love the Lord thy God, and obey his Voice ; and as the Cause and Effect are often promiscuously used and put together, saith he in the Words I cited before, *What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with thy Heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes which I command thee this Day.* Love is generous, the active, the faithful, the uniform and uncessant Principle, which makes a Man always do good, and never weary of well-doing ; and therefore, as I observed before, Paul defines a saving Faith, to be a Faith *which worketh by Love* ; and saith our Lord, *Man love me, he will keep my Words, and you love me, keep my Commandments.* But as I told you, it is not every Degree of Love, tho' it be sincere, that is sufficient to influence a Man into universal Obedience, a very ardent Degree of it ; and if you further ask me to what Degree of Ardency it must be, my Answer is, it must be such an ardent Degree of Love, as will enable a Man to love God better than the World. To this our Lord speaketh, *Matth. 10. 37.* *He that loveth Father, or Mother, more than me, is not worthy of me ; and he that loveth Son or Daughter more than me, is not worthy of me ;* to which, that is consonant which he speaketh the 14th of St. Luke, *If any Man come*

...e, and hate not his Father, and Mother, and
...ife, and Children, and Brethren, and Si-
...ers, yea and his own Life also, he cannot be
...y Disciple.

IV. And now I come in the fourth Place to
...new the Reasons why God hath made Obe-
...ience to all his Commandments an indispen-
...le Condition of having his Friendship. I say,
...come to shew *the Reasons* of this indispensable
...condition ; for God being a Being of infinite
...eason, and Wisdom, cannot enact, or order
...y thing but with very great Reason, and for
...ery good Ends, and such wise Purposes, as
...re agreeable to the most perfect Understanding,
...hich hath made all things with the greatest
...kill, and in the most exact Order, even in
...umber, Weight, and Measure. Ο Οὐδὲς
...αἶντα Γεωμετρῆν.

He is the Fountain of Wisdom and Reason,
...the Sun is the Fountain of Light, and all
...e Reason of Men, and Angels united toge-
...er, would hold no more Proportion to his
...finite Wisdom, than the Rays of the Sun
...ollected by a Glass to the Sun it self, which
...great Philosopher ingeniously called *the Sha-*
...ow of God, who is the invisible Sun, the
...ountain of all spiritual Light, and Knowledge,
...nd Wisdom, which as Solomon observes, *He*
...ssessed from the Beginning, before his Works
...Old : when there were no Depths, before
...e Fountains were opened, or the Mountains

settled, Wisdom was begotten: By Wisdom he prepared the Heavens, and made the Earth, and gave his Decree to the Sea: In a Word, by Wisdom he made the World, and all the Things therein; Wisdom was his Counsellor in the beginning, he framed nothing without her, as it is written by the Psalmist, How many are thy Works, O Lord, in Wisdom hast thou made them all. So in 136 Psalm, saith he Praise the Lord, who by his excellent Wisdom made the Heavens, for his Mercy endureth forever.

And if God did nothing under the Character of *Creator* in the *natural* World, but what is agreeable to all the Rules of Reason, and Wisdom; we may be sure he can do nothing, as *Redeemer* and Governour of the *intellectual* World of *Men, and Angels*, but what is in all respects most reasonable; he is governed in all his Proceedings as a Prince and Lawgiver by Wisdom, as well, as in the Works of Creation, and Providence; Wisdom directs him in the Effects of his *Moral*, as well, as his *Natural Power*; in Wisdom he made all his Laws and Statutes, and by her all-wise Counsel appointed and measured out the whole Duty of Man.

This is such a certain Truth, that there was never any Law of God's making, which was not resolvable into the highest Reason. Those very Laws and Statutes of his, which seem most arbitrary, and superfluous, were, Learned

Learned Men have shewed us, very requisite, and convenient at the Times, when, and for the People for whom they were made; as for Instance, those Statutes by which he forbid the *Jews* to wear Garments of *Linnen*, and *Wollen*, or to plough with an *Ox* and an *Afs* together, or to sow their Ground with Seeds of divers kinds, to build Altars with Steps, to round the Corners of their Heads, and cut off the Corners of their Beards.

No Laws can seem to have less of Wisdom, and more of Arbitraryness than these. They seem to be the Product of mere Will, [and Humour] more than of Wisdom, and yet there was very good Reason, why God should make them; they tended to the Good of his People, and were antecedently convenient for them, and therefore he enacted them into Laws.

To make you understand this, you must observe, that all these things, when God forbid them, were observed as religious Rites and Mysteries, by the idolatrous Nations among whom the *Jews* lived. Those Nations were taught by the Priests of the false Gods, as *Maimonides* the Learned *Jew* observes, that their Gods would send them fruitful Harvests if they would plough with Oxen and Affes together, and sow Grain of divers kinds in one Field, and wear *Linssey-woolsey* Cloathes, and that it would please their Deities to come to their Temples with Beards, and Hair of such a Cut, and sacrifice unto them upon high Places, and

high Altars, to which they went up by many Steps.

Wherefore all these being idolatrous and diabolical Rites, God absolutely forbid them to beget an Abomination of them in his People, and to distinguish them from the People of other Gods : It was his Intentions by these Laws, as by Fences, and Mounds to keep his adopted People from mixing with other People round about them, and following those strange Gods, who deluded Men by such Ceremonies ; and therefore the *Jewish* Writers wisely call such Laws, *Fence or distinguishing Laws*, because they were made as a Fence to keep in the People of *Israel* among themselves from being polluted with their idolatrous Neighbours, or worshipping their Idol Gods.

Wherefore if God had good Reason for making those Laws, which seem most unreasonable, if it were for such wise Purposes, that he enacted those very Statutes, which at this Distance of Time seem to have so little of Wisdom in them, we may be sure *all his Laws*, are reasonable Laws, and all his Statutes the Result of Wisdom, and Counsel, and more especially this great Law of all, which enforces all the rest, this Moral Law of universal Obedience, which obligeth us to obey all his Commandments, to observe and execute his whole Will, howsoever revealed unto us, *and do whatsoever he commands.*

Could he in Reason be satisfied with less than universal Obedience, we may be sure he would be content with it; were it sufficient to do me, or most of the things that he commands to do, and leave the others undone, he would not exact more of us, for he is by Nature merciful, gentle, and pitiful, and doth not like to lay heavier Burdens upon his Creatures, than in Wisdom he is bound to do.

Wherefore if we enquire into the Reasons of universal Obedience, we shall find them to be many, and great, whether we consider our selves or him.

First, If we consider our selves, we shall find, that God lay under a kind of Necessity to exacting universal Obedience, or else of tolerating all manner of Wickedness in the World. If he had not exacted universal Obedience of every Man, then he must have indulged every Man his particular Lust; and so while every Man had been allowed the Liberty of one Inclination, and another of another, he had allowed all the Sins in the World.

To make this Consequence more clear, let us imagine, that of any ten Men, every one of them should live in the Breach of one of the Commandments; so that one should take Liberty to have another God; another to worship the true God with, or through an Image; a Third should break the Sabbath-Day; a Fourth swear, or take God's Name in vain; a Fifth, dishonour, reproach, or rob his Father

ther and Mother, and all his Betters, and Superiors included in that Command; the Sixth, commit Adultery, or Fornication; the Seventh, steal, rob, cheat, or plunder; the Eighth, kill; the Ninth, bear false Witness; the Tenth, covet his Neighbours Goods: I say, if we imagine that of any Ten Men every one of them should have Liberty to break but only One of Ten Commandments, then it must follow, that all these Ten Men, one with another, according to that Liberty, would transgress the whole Law of God. The like Consequence will appear in any other Calculation, as for Example, with respect to Justice, and Charity, and Sobriety, and Godliness, or Devotion. These four Vertues are the four chief Branches of the whole Duty of Man; but then upon the Supposition, that God could grant a Dispensation to every four Men in the World, that each of them should have the Liberty of being exempted from the Practice of any one of these Duties, then it would follow, that God could permit every four Men in the World to transgress the whole Duty of Man.

So if instead of comprising the whole Duty of Man under four Cardinal Vertues, we should branch it into an hundred, and suppose, that every hundred Men in the World, each of them had a License from God to practise his particular Vice contrary to one of those Vertues, it would follow, that every hundred Men in the World had a License from God to li-

Practice of all Vices, because each of them
a License to live in the Practice of one
particular Vice.

Wherefore it is plain, that God lay under a
natural Necessity of requiring universal Obedi-
ence of every particular Man, or of tolera-
ting all manner of Wickedness in the World.
Should he indulge every single Man, but one
sin, then in one Man, or other, he would
indulge *all Men all Lusts*; but should he in-
dulge every single Man two or three Lusts, as
the Men wish, then a very small Number of
Men would serve to put in practice all manner
of Lusts; every little Town, nay, every little
Family then would be a Theatre of all Wicked-
ness, [as when every Man is allowed Liberty
of Conscience, every little Parish, and some-
times a very little Family, is the Theatre of
all Religions] and therefore God was in a
manner constrained, by his holy Nature, to
indulge all individual Men to strict and univer-
sal Obedience, least every Man taking the li-
cense of his Inclinations, he had tolerated all
Evils that every Man had a Mind to
commit: For there is no Man but by his Tem-
perament, or Age, or Calling, is inclined to some
sin or other; and therefore if God should
indulge every Man in all or any of the Sins, and
passives, to which he is prompted by his Tem-
perament, Age, or Calling, he must allow all the
Evils that the great Number, and Variety of
Men can commit.

But,

But, 2^{dly}, If we consider the Temper of a Man's Mind, that wilfully fails but in one Point of Obedience to the known Will of God, we shall find that God hath no more Reason to make him *his Friend*, than if he wilfully fails in *all*: For it is not out of Respect to God that he *offends but in one Point*, but for want of Inclination; for had he more Lusts to command him he would obey *them all*, as well as *this one*; but because he chances to have but one strong contending Master-like Passion, therefore it is mere Chance, and not Choice, that he *offends but in one Point*. As for Example, a Man that is a bare Drunkard, would be an unclean Person too, were his Inclination as strong to the one as to the other; and that is an unclean Person, whether bare Adulterer, and Fornicator, would be a Drunkard too had he as strong a Love for Wine, as for Women; and the like may be said of all other Sinners in the World, that give themselves up but to one Lust, and Passion, however the World may count them tolerable good Men, yet God cannot love them, nor be reconciled unto them, because he knows that it is not out of love to *him*, but merely for want of other evil Inclinations, that they are not as bad as the worst. For did they truly love God, they would obey *him* rather than any single Passion or Inclination; they would mortify it, how strong soever it was, into Self-denial, and Submission to his Will; they would take all

er of Care and Pains to keep it within the bounds, that God hath thought fit to set to it, but because they love *it* better than *God*, because they had rather please *it*, and themselves in it, than *him* ; in a Word, because they delight more in doing as *it*, than as *he* bids them, therefore they knowingly and willingly fail in this *one Point*, and for this Reason God can no more be Friends with them, than if they fail'd *in all*.

If they truly lov'd God, and their Inclination were to obey him, they would not fail in this one Point, and because that is not their Inclination, God knows very well, that they would stick as little to disobey him in others, if they had other Inclinations, or Inclinations that did not cross one another, as it many times happens, that Men do or omit doing this, or that Evil, not that they want Inclination, but because a contrary Inclination will not let them do, or not do, as they are inclined. As for instance, a covetous Man may have strong Inclinations to many Sins, but he will not do them, because they are costly Sins ; and a proud Man may have strong Inclinations to such Vices, when Pride will over-rule those Inclinations, which he will not obey merely because he values his worldly Reputation, and affects the Praise of Men ; and there are many more such Cases, where Men seem vertuous, when they are not, and do not indeed actually transgress the Law of God in many Points, either be-

because they want Inclinations, or Opportunities, or have the good Luck to have one even Inclination thwart and mortifie another; but then in all such Cases those Men *virtually* transgress *the whole Law*, tho' they do but *actually* offend in *one Point*. If they had all the Passions to gratifie, that belong to human Nature they would gratifie them all, they would follow all their Inclinations, and execute all their Lusts, did they not clash with one another and therefore God, who knows when Men are secretly disaffected to him, hath no more reason to be Friends with him, who wilfully offends in *one Point*, than with those who offend in *many*, for I believe none is actually so wicked, as to offend in *all*.

And so much for the Reasons, why God hath made universal Obedience an indispensable Condition of his Friendship, with respect to *our selves*, and if we consider *him*, we shall find almost as many more Reasons for it, as he hath Moral Attributes, and Perfections.

His Goodness, and Wisdom, and Justice and Holiness, all oblige him to it, none of these Attributes will suffer him to allow Men their particular Lusts in Abatement of universal Obedience. Such an Indulgence is unworthy of a Being of such infinite Perfections, and inconsistent with them, particularly with his Goodness, which obliges him to have a tender Regard to Mens Happiness, and order all things here for their Welfare and Convenience. This At

tribute

ute would not let him do a Thing so pernicious, and hurtful to Men in this World, as to leave every Man leave to gratify his darling Inclinations, and exempt him but from one single part of his Law. Such a general Dispensation to particular Men, with respect to particular Duties would have been, as I have shewn, a license for the Practice of all manner of wickedness, and by Consequence have made this World, next unto Hell it self, a Place of greatest Misery, and Trouble, both of Body and Mind. No Tongue, or Pen, is able to express, how wretched and uneasie Mankind would be in such a licentious State; no human Laws, how severe soever, would restrain Men so licensed by God from gratifying their Passions, but Men of the same Passions as Thieves, Murderers, and Adulterers, would rise up against their Governours, and make all Punishments impracticable: Nay, this very Liberty of Toleration, which we are now supposing, would render Government impracticable in all Societies, by laying Governors so open to the Attempts of the Ambitious, and Dissatisfied, who are supposed to have *their* Passions allowed them, as well as others are to have *theirs*.

There would be nothing but Murders, and Robberies, and all imaginable Violence, and Confusion under such a Toleration, every Man would be a Wolf unto another, with a Liberty of living according to his vain
In-

Inclinations; And rather than live among Men whereof every one should be indulged one of two ruling Passions, it were better for us we had never been born; it would be better for us all to have *Milstones hanged about our Necks, and be drowned in the Depth of the Sea*. Our Life would be nothing but Labour, and Sorrow, in a world of Men, whereof every one was allowed by God to fulfil his darling Lust, and do what was good in his own Eyes for while every one might enjoy his Humour and gratifie his craving Lust without offending God, every one would strive to have what another enjoy'd, and seek the Ruin, and Destruction of all others, that stood between him and the Gratification of his uncontrolled Desires. This would be the sad Condition of Mankind, should God allow every Man a single Dispensation but for any one Practice, which we now call *Sin*; and therefore the Goodness of God not suffering him to put Men in such a Condition of Being as would be worse than not to be, that very Fatherly Goodness, and Fatherly Care which he hath over us, as rational Creatures, obliged him to bind us strictly, and without any Dispensation to all that we now call *The Duty of Man*.

And as his *Goodness*, so his *Wisdom* obligeth him to bind up all Men to universal Obedience without indulging particular Men in their particular Lusts. This is plain from the plain Intention of our Creator, and the Order of

frame of our Nature. He made us to have
 Dominion over our Passions, and that we should
 be as it becomes reasonable Beings, in such
 Order, and within such Bounds, and Limits,
 Reason prescribes. He hath so constituted
 us as to commit the Discipline of our Passions
 Reason, which he hath made the superior
 Faculty in us, and superior Principle of our
 Nature, and Mistress of the whole Man; and
 that we call the Law of Nature, or the
 Law of Nations, all that goes by the Name of
 Virtue, or Duty, or Decency, all that Men
 deem honourable, and praiseworthy, is the Re-
 sult of Reason, teaching what in all Respects,
 and Circumstances, is fit to be done and said.
 The Rules of Sobriety, Charity, Justice, and
 Devotion, which comprehend the whole Duty
 of Man, are nothing but the Dictates, and
 Suggestions of Reason; and therefore as the Wis-
 dom of God cannot suffer him to do a Thing
 preposterous and contrary to the End of our
 Creation, as to let Men set up their Passions a-
 gainst their Reason; so he cannot love the Man
 who is so unnatural to himself, as to make his
 Reason a Slave to any of his Lusts, and Pas-
 sions, to set any of the Servants above their
 natural Mistress, or any of the Subjects above
 their Sovereign, [or to use a more familiar
 Comparison, to let the Coach lead the Horses,
 so preposterous it is in all respects, when
 any one of the *Passions*, commands
 the *Reason* of Men, much more of a Christian
 Man,

Man, who hath a supernatural Principle of Grace, the Spirit of God to assist his Reason against his Passions and Lusts.

It is against the original Order of our Nature, and the prime Intention of our Maker and as no Man can suppose, that a wise Artificer who hath taken Pains about a curious Piece can consent to put it out of Order, or love it when it is so put out: So common Reason tells us, that it is impossible for God to allow Men to put themselves out of that Order, where he hath created them, or love them, when they so put themselves out. He can no more delight in such Men, than a Musician in an Instrument out of Tune. They are not, strictly speaking, the Creatures that he made them, they are not what he would have them to be, and therefore he can take no Pleasure in them, nor look upon them as *Friends*.

And as his Goodness, and Wisdom, so his Justice obligeth him to require universal Obedience, and will not let him love Men, that knowingly and wilfully offend in one Point *deadly Sin*; for, as I have shewed before, the Will and Affection of that Man is quite alienated from God, and Goodness, who is in the Practice of any one known deadly Sin, or the Neglect of any one known Duty, and it is not out of Love, or Fear of God that he is no worse, but because he wants Inclinations and Opportunities to more Wickedness, but

ness, or that some of his evil Inclinations thwart and cross others, and so hinder him from doing all the Wickedness to which he is inclined.

Wherefore the Justice of God, which regards the Tendency of Mens Wills, obligeth him to hate a wilful Transgressor by deadly Sin, in *one* single Point, as well as a wilfull Transgressor in *many*; their Hearts are equally alienated from God, they both serve their Lusts, only it happens, that the one hath *more* Lusts than the other to serve; but tho' they differ in the *Number* of their Lusts, they do not differ in their *Subjection to them*; and tho' the *actual* Sins of the one are fewer than the other, yet their *potential* Sins are equal; for he that commits but one wilful deadly Sin, might commit a Thousand, did he take the same Delight in them, and had the same Opportunity to commit them; and therefore the Justice of God, which tryeth the Hearts and Intentions of Men, must oblige him to set his Face against them, and treat them as his Enemies, who wilfully oppose their Wills to his Commands, in *one* Point, as well as them, who wilfully oppose him in *more*.

And as God's Goodness, and Wisdom, and Grace, oblige him to make universal Obedience an indispensable Condition of his Friendship; so doth his *Holiness* too. For the Perfection of his Holiness is such, that he can love only such as are *holy*, as he is *holy*, and

conformed in their Souls after his Image, in all those Divine Dispositions, which shined forth in our blessed Lord's holy Life, and Example, who, as I have observed, the Apostle saith, *was given us for an Example, that we should follow his Steps.* His Delight, his Meat and Drink, as he himself speaks, *was to do the Will of him that sent him*; his Will was in all things conformable to the Will of his heavenly Father, as it is written, *A Body hast thou prepared me, in the Volume of thy Book it is written of me, that I delight to do thy Will, O my God.* He was the great Pattern of universal Obedience, his Soul was perfectly affected to his Father, there was not the least Inclination in him to act *against His Will* and therefore he was his *beloved Son*, in which he was well pleased. I confess in this, the best Men fall short of the admirable Example of Christ our Lord, that they cannot win Inclinations to do otherwise than God commands; but then our Holiness consists in acting contrary to those rebellious Inclinations, which proceed from our Affections, and subduing them to the Will of God. Our Holiness consists in the Bent, and Resolution of our Will to serve God against all Temptations to the contrary, in our firm, and loyal Adherence to him against all his Enemies. And a Man never becomes *the Friend of God*, till he comes to have a Soul so affected to him. According to what our Lord said, *If a Man will be*

Disciple, let him deny himself, and take up his Cross and follow me. When Men can deny themselves to serve God, then they are such faithful Servants, as he will make his Friends. But when the Case is so, that a Man will refuse Obedience to God rather than deny a Lust, then that Man looses his Rectitude, and becomes unconformable both in his Soul and Conversation to the Law of God. For the Law of God is a Rule, and you know if a thing differ from its Rule, but in one Part, the whole is said to be irregular; or if an Image, or Picture, vary from the Original but in one Part, it makes the whole unlike unto it. And just so one single domineering Passion begets an Unlikeness in the whole Soul to God, and the serving but of one Lust makes the rest of a Man's Life irregular, and the rest of his ways crooked, and the Man himself wholly unacceptable to God. That single Lust, which he serves, makes the rest of his Obedience stink, as the dead Fly to the Box of precious Ointment. And he who is of purer Eyes, than to behold the least wilful, and chosen Iniquity, cannot cast an Eye of Favour upon a Servant to any Lust.

And now in the last Place, having shew'd many Reasons, both with respect to our selves, and God, why he hath made universal Obedience a Condition of having his Friend-

ship, what remains, but that both I, and you, should apply this Doctrine every one of us to his own Heart. It concerns us all as we expect the Favour of God, to spend the short remainder of our Lives in one constant and uniform Tenor of universal Obedience to the whole Will of God. We are to serve him *without Exception, or Reserve*, be our Temper, or Age, or Condition of Life what it will. We have one Rule all to walk by, *we are to mortify our Members which are upon the Earth*; we are to cut off our right Hands, and pluck out our right Eyes, and cut off our right Foot, *i. e.* we are to part with our dearest Lusts, and strongest Affections, and most inveterate Habits, when they stand between us, and our Duty to our Sovereign Lord.

Wherefore let no Man think, that his Temper, or Age, or Calling, will excuse him, or make any Sin venial, but those of unavoidable Ignorance, or mere human Infirmities, or Surprize. Let not the young, or sanguine Man think that Lust is a venial Sin in him; let not the aged Man think that God will excuse Covetousness in him; let not the Tradesman think, that Lying, and Cozening, is a venial Fault, or the Soldier that Swearing and Drunkenness belongs to his Profession; for we are all one Lord, and one Law to obey; every Man must take care to mortify his passions, Lust, and resist the proper Temptations

is Age, and Calling, and also of the Time
 and Place he lives in, as he desires the Favour,
 and Friendship of Almighty God. The young
 Man, by Self-denial, and Mortification, must
 become as chaste, as the Old; the old Man, as
 free, and charitable, as the young; the rich
 Man as meek, and humble, and affable as the
 Poor, and the Poor as contented as the Rich.
 Every Man must do the Duty of his Place,
 and adorn his own Province, and mind his own
 business, and be watchful and diligent over
 himself, and walk circumspectly, and take heed
 of his ways, and wisely provide against the
 difficulties, with which he is most like to be
 met. It is the Duty of our general and com-
 mon Vocations, *as Christians, to resist Tempta-*
tions, whether proceeding from without, or
 within, it is the Work of this Life that God
 hath given us to do; nay, it is the Work that
 he hath undertaken to do at our Baptism, and Con-
 firmation; and because it requires Care, and
 Struggle, and constant Opposition, it is called
Spiritual Warfare, under which we must
 fight the good Fight in one Post or
 another, to our Lives end. God hath promised,
 according to his Promise, may he give us
 grace to acquit our selves in our several Stations,
 as valiant Soldiers of Jesus Christ. He is *the*
Author of our Salvation, and we know his
 Promise, and our Reward for our Pains and Ser-
 vices, and by the gracious Assistance of his

Spirit, if we serve him faithfully, and *whatsoever he commands us*, he will take us to be his *Friends*, and crown us with *Bays* of everlasting Glory in the Kingdom of God. To whom, &c. *Amen.*

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EARNESTNESS

In Contending for the

FAITH,

Recommended in a

SERMON

Preached at

WORCESTER,

A T

the Triennial Visitation of the Right
Reverend Father in God, Doctor *William*
Thomas, Lord Bishop of that Diocese.

GEORGE HICKES D. D. Dean of the
Cathedral Church there.

L O N D O N :

Printed for *John Churchill* in Pater-Noster-
Row. 1713.

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the general Epistle of St. *Jude*, ver. 3.

ed, when I gave all diligence to write
to you of the common Salvation: it
is needful for me to write unto you, and
hort you, that you should earnestly con-
d for the Faith, which was once deliver-
to the Saints.

Cannot well discourse upon these Words,
without saying something of the Title,
and Author of this Epistle, and of the
particular Character, and Designation, by
the Author of it distinguishes himself
others of his Name.

The Title of it is ἐπιστολὴ καθολικὴ the Ca-
tholick, or General Epistle, because it was not
sent to any one particular Church, as those
of Paul to the *Corinthians*, but to the whole
CONVERSION of Christians; or as St. *Irenæus*
used the Phrase, to the Church dispersed
the whole World. For the Church of God,
it was first sown in *Jerusalem*, like a grain
mustard-seed, which is the least of all Seeds,
less than one Century it became a great
Tree like that in the Vision of *Nebu-
rezzar*, which grew tall, and strong, and
height thereof reached unto Heaven, and
height thereof to the ends of the Earth.

When

When this Epistle was written, the Land of it were fair, and the Fruit thereof made the Beasts of the Field, the *Gentiles* had dwelt under it, and the Fowls of Heaven *Jews*, dwelt in the Boughs of it, and all was fed of it, with the Fruits of life. Boughs, as the *Psalmist* speaks of the Church, were like the goodly Cedar; and had by this Time, when most of the trees were dead, sent forth her Boughs unto the Sea, and her Branches unto the River. The Blood of the Saints, who had been slain for the Testimony of *Jesus*, made her fructify. The Astonishment of her cruel Persecutors, and the whole Catholick Society of Christians, both *Jews* and *Gentiles* reconciled into one body in Christ. *St. Jude*, one of the last of the Apostles, writes this circular Epistle to the postolical Churches, to exhort them, that they should earnestly contend for the Faith, which had been delivered unto the Saints.

In great Humility, as it became so good a Saint, he styles himself the Servant of God, and Brother to *James*, to distinguish himself from others of his Name; and it is to be observed, that *James*, to whom he styles himself Brother, was *James* the Apostle, Son of *Zebedee*, or *Alpheus*, whom the College of Apostles chose Bishop of *Jerusalem*, because he was Brother, or Cousen-german to our Lord.

He was the first Christian Bishop, of the first formed Christian Church in the World,

was not first preached in *Rome*, but in *Jerusalem*; that holy City was the original of *Christianity*, as it is written by the prophet *Isaiab*, *Out of Sion shall go forth the Law and the Word of God from Jerusalem.*

There was a Church, and a Bishop, and a Tradition too, before there was so much as a Christian in *Rome*; and from thence, and from *Rome* Christianity diffused it self, as from Center to the utmost Circumference of the Earth. For this Reason *St. Paul* called the Church *the Mother of us all*, and the Bishop of *Constantinople* in a Synodical Letter to *St. Epiphanius*, *the Mother of all Churches*, which was govern'd for fifteen Successions, till it sack'd *Jerusalem*, by Bishops of the Circumcision; the last of which was called *Judas*, whom *Grotius* thought to be the Author of this Tradition, but his Opinion cannot be true, because *Judas*, the last Bishop of *Jerusalem*, was the Brother of *James*.

It is good to know what kind of Christians were the Churches they were, whom the Brother so passionately exhorts to contend for the Faith. They were free Episcopal Churches, neither Churches without Bishops, nor Churches under Bishops, who were subject to the Authority of one; but Churches of Bishops, who were all Sharers, or Co-sharers of one common Episcopate, and whereof, as *St. Cyprian* said of the *African* Bishops, he himself a Bishop of Bishops, or forced his Brethren

Brethren by tyrannical Terror to a Necessary Obedience.

Such an Apostolical Primitive Episcopacy this hath the Church of *England* long enjoyed by the Blessing of God, and the Favour of her Princes, and therefore being together (in an *Episcopal* Visitation being truly Catholick and Apostolick Bishops) I thought I could not preach upon a more proper Text than this, wherein the Apostle brother to *James* the first Bishop of *Jerusalem* exhorted the Apostolical and Episcopal Church of his Time, *to contend earnestly for the Faith, or Doctrine, which was once delivered to the Saints.*

In discoursing upon which Words, I observe this following Method.

I. First, I will shew, who they were that delivered this Faith, or Doctrine to the Christians here called Saints.

II. Secondly, I will shew from the Records of the Church, what this Doctrine was which they delivered.

III. Thirdly, I will shew what Reason the Saints, as Christians were then called, had to contend earnestly for it.

IV. And lastly, I will make some proper Application of the whole Discourse.

First then I must remind you, that those, who delivered the Faith to the *Primitive* Church, could be none, but the Apostles who were chosen and called, and sent by Christ for this purpose; that they might preach the Gospel to every Creature, and received all Power, and Authority from him, that they might go forth to all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost. He had disciplined and trained them up for that great Employment; they had followed him from the Beginning, and followed him in the Regeneration, and therefore he chose them to be his Vicegerents, and Successors of his Resurrection, and as his Father had sent him, so he sent them, that after he had ascended and was set upon the Throne of his Glory, they also might sit on twelve spiritual Thrones, judging the twelve Tribes of the Church of *Israel*. To them it was first given to reveal the Mysteries of the Kingdom of God. These Mysteries, which had been kept secret from the beginning of the World, were revealed to them, and therefore said the Apostle, regarding upon his holy and honourable Office, *Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries*

of the Mysteries, of which they were the Ministers, were all comprized in that great Mystery of Godliness, which he mentions,

1 Tim.

1 Tim. 3. 16. God manifest in the Flesh, fied in the Spirit, seen of Angels, preached to the Gentiles, believed on in the World, received up into Glory. These Mysteries are called in the singular Number, *the Mystery of Faith, 1 Tim. 3. 9.* and the *Mystery of the Gospel, Eph. 6. 19.* where he desires the Christians of that Church to pray *with all Prayer and Supplication*, that utterance might be to him, that he might *open his Mouth* to make known the *Mystery of the Gospel*; faith he, *1 Cor. 2. 7. We speak the Wisdom of God in a Mystery, even the hidden Wisdom of God, the Revelation of which God ordained before the World was unto our Glory; which Mystery none of the Princes of this World knew, but God hath revealed it unto us by his Spirit.* Doubtless these mysterious Truths, which were revealed unto the Apostles, and the Angels, and unto the World, were the Faith which was *delivered to the Saints.* The same Doctrine which were Mysteries before they were revealed by the Apostles, when they were revealed proposed as the Objects of Mens Belief unto the Pain of Damnation, took the Name of *Mysteries.* Thus upon their preaching in *Jerusalem* Acts 6. 7. 'tis said, *That the Word of God increased in Jerusalem, and a great Company of the Jews were obedient to the Faith.*

They had indeed this Treasure in *Earthly Vessels*, and were Men of like Passions, like Gifts and Assistances of the Holy Spirit

tended their Preaching; insomuch that the
 ignorant Heathens, to whom they preached,
 sometimes took them for Gods. For they were
 endowed with Power from above, they spoke
 the Spirit gave them Utterance; the Spirit
 as sent unto them to lead them into all Truth,
 make them able Ministers of the New Te-
 stament, and to bring to their remembrance
 whatsoever he had said unto them; for, as the
 Apostle speaks, they received not the Spirit of
 the World, but the Spirit, which is of God;
 neither spoke they in the Words which Man's
 Wisdom teacheth, but which the Holy Ghost
 teacheth. The Spirit, which searcheth all
 things, even the deep Things of God, that
 the Spirit of Promise was their Instructor, and
 made them all infallible Guides, and gave them
 Mouth, and Wisdom, which all their Adver-
 saries were not able to gainsay or resist.
 Hence saith the Apostle, *My Speech, and
 Preaching was not with the enticing Words
 of Man's Wisdom, but with the Demonstration
 of the Spirit, and in Power, or Miracles.* For
 he did not only send his Spirit unto them to
 inspire them, but to bear witness to the Truth
 of their Inspirations by external Miracles, as it
 is written, *how shall we escape, if we neglect
 the great Salvation, which at first was spoken by
 the Lord, and then confirmed unto us by them,
 who heard him, God also bearing them Witness
 with Signs, and Wonders, and divers Miracles,
 and Gifts of the Holy Ghost.*

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They

They were therefore thoroughly qualified to preach the Gospel, and gather Profelytes, and found Churches throughout the World; and the Primitive Church was God's Husbandry, they were the Labourers; if God's Building, they were the Architects, who all sow'd the same Seed, and built by the same Platform, and spake the same Things, being all inspired by the same Spirit of Truth.

Hence the Faith, which St. *Jude* exhorts the Christians of his Time to contend for, was that Doctrine which had been uniformly taught and delivered by the Apostles, as it also appears from the 27th Verse, where, after he had described the false Teachers of that Time, he bids them remember the Words which were spoken before of the Apostles, that there should come Mockers, and Separatists, and sensual People to oppose the Faith, which they had taught.

Hence *Tertullian* gives this Test to try the Truth from false Doctrines, *id verum, quod primum, id primum quod ab Apostolis*, that is, the Truth, which was first taught, and the Truth which was first taught, which was first delivered by the Apostles, and hence the Truth in opposition to all postdated Errors, tho' never so ancient, came to be called the Apostolical Faith.

And because, as I said before, all the Apostles delivered the same uniform Doctrine in their several Plantations all the World over, therefore it likewise came to be called the Catholick, or universal Faith, which all the

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apostolical Churches held in opposition to private Congregations, and hence again Catholick, or Universal, coming to signify Apostolical, Sound and Orthodox ; it was at length given as a Title, or Test to particular Churches, to signify, that they were truly Apostolical, and professed the very same Faith, which the Apostles once delivered to the Saints. Thus *Constantine* the Great, and *Constantine* Junior, his Son, both Orthodox Christians, gave the Title of Catholick, *i. e.* of Apostolick, to the Church of *Alexandria* ; so did the Council of *Antioch*, which deposed *Paulus Samosatensis*, call that Church Catholick in their circular Epistle to the Bishops, and Presbyters of the universal Church.

For it was not then the Custom of Christianity to appropriate those glorious Testimonial Titles to one Church tho' never so great, but all Churches, who kept the Apostolical Faith, and Ministry, had an equal Right unto them, that of *Corinth*, *Philippi*, *Theffalonica*, and *Ephesus*, all which *Tertullian* calls Apostolical the same Period, as well, as that of *Rome*.

Nay, he saith, that all Churches are to be so accounted Apostolical, that adhere to the Faith, which the Apostles delivered, and are akin to the Churches, which they founded, in Congruity of Doctrine ; upon which account, I am sure, our Church justly declares him, *ipso facto*, excommunicate, who shall affirm, that he is not a True and Apostolical Church, teaching and maintaining the Doctrine of the

Apostles, and I hope I may add, without Presumption, of the Ancient Apostolical Churches, even of Ancient *Rome* it self.

This Consanguinity of the ancient Churches in the Apostolical Faith and Doctrine, was so general in the Time of *Irenæus*, that after he had set it down, as I shall hereafter relate it, he said that the Church tho' dispersed thro' the whole World preserved it carefully, as being but one House, and believed it uniformly, as having but one Heart and Soul, and preached taught, and delivered it harmoniously, as having one Mouth. For (saith he) tho' the Languages of the World are different, yet the Force of Apostolical Tradition is one, and the same, so that the Churches planted in *Germany* do not believe, or deliver the Faith otherwise than those in *Spain*, or *Gaul*, or in the *East* or in *Egypt*, or *Lybia*, or in the midland Countries, but as the Sun is the same in all the parts of the World; so the Preaching of the Gospel is every where the same, and enlightens all Men, who are willing to come to the Knowledge of the Truth.

Hence he prescribes against the Heresies of his Time for Innovations, by shewing how different they were from the concordant Tradition of all the Apostolical Churches, and particularly of the greatest, most ancient, and illustrious Church of *Rome*, to which, by reason of the more powerful Principality [*Rome* was then the Imperial City] the Faith did convene from all Churches.

In like manner did *Tertullian* after him prescribe against the Heresies of his Time, by shewing how their Doctrine disagreed from all the Apostolical Churches, in which (saith he) the Chairs of the Apostles yet remain, and wherein their authentick Letters are read expressing the Voice, and representing the Face of each Apostle.

II. Wherefore the Apostles having been next under Christ, who sent them, the Authors of the Christian Faith; let us proceed to the second Part of my Discourse, to examine the ancient Records of the Church, to see if we can find what this Apostolical Doctrine was, wherein the ancient Churches agreed. For if we find that, surely we cannot miss of the truly ancient Catholick, and Apostolick Faith.

This is a very necessary Enquiry; for as in the Time of *St. John*, there were those in the Church, who said they were Apostles, and were not: So there are those now, who call themselves Apostolick, and are not, and therefore let us consult the ancient Records of the Catholick Church. *First*, The ancient Creeds; *2dly*, The Writings of the Evangelists, and Apostles; and *3dly*, The Ecclesiastical Fathers, and Historians, that we may see what Faith that was which the Apostles once delivered, and were bound under the Penalty of Damnation to deliver to the Saints.

But before I begin this Enquiry, I must premise, that the Nature of my Undertaking will confine me to the bare *Credenda* of Christianity, or Matters of pure Belief.

Secondly, That all Matters of pure Belief will not fall under my Enquiry, but only such fundamental Truths, and Doctrines as are necessary to be known in order to Salvation, and come under the Name of *Faith*, and they are only such, as by their own Nature, and God's prime Intention, are essential Parts of the Gospel, and intrinsical to the Covenant between God and Man; those very necessary Truths, which the Apostles were bound to preach, and the People to believe, under the Pain of Damnation. In a Word, those common Principles of Christianity, upon which the Church her self is built, and the Profession of which is necessary to Baptism, Confirmation, and the Lord's Supper, and of which no Man ought to be ignorant, that professes himself a Christian.

I. First then let us examine the ancient Creeds, or those Summaries of the common Faith, which the Apostles gave unto the Churches, that we may find out these necessary Doctrines; beginning at the Creed of the Church of *Jerusalem*, the Mother of all Churches, in the following Words:

“ I believe in one God the Father Almighty
 “ Maker of Heaven and Earth, and of all
 “ things visible, and invisible, and in one Lord
 “ Jesus Christ, the only begotten Son of God

“ be

“ begotten of his Father before all Worlds,
 “ the true God by whom all things were
 “ made, who was incarnate, and made Man,
 “ crucified, and buried, he rose again the third
 “ Day from the Dead, and ascended into Hea-
 “ ven, and sitteth at the right Hand of the
 “ Father, and will come again in Glory to
 “ judge the Quick and the Dead, of whose
 “ Kingdom there is no end. And in one holy
 “ Ghost the Comforter, who spake by the Pro-
 “ phets, and in one Baptism of Repentance for
 “ the Remission of Sins, and in one holy Ca-
 “ tholick Church, and in the Resurrection of
 “ the Flesh, and Life everlasting.

This Form of Confession is taken out of the
 Catechism of St. *Cyrill*, who about the Year 350
 was Catechist in the Church of *Jerusalem*, and
 afterwards Bishop of it, and bating those Ex-
 pressions *all things visible, and invisible*, and
 who spake by the Prophets, which some think
 added to it, it is by all learned Men be-
 lieved to be the very individual Creed, which
 was in the Church of *Jerusalem*, from the first
 foundation thereof.

The next is the Creed of the Church of
Alexandria, of which St. *Mark* was the first
 Bishop extant in the Ecclesiastical History of
Eusebius, who sets it down as it was produ-
 ced in the Council of *Nice*, in the following
 words:

“ I believe in one God the Father Almight-
 “ y, and in the Lord *Jesus Christ* his Son,

“ begotten of him before all Worlds, God the
 “ Word by whom all things were made, both
 “ in Heaven, and Earth, who came, and was
 “ incarnate, and suffered, and rose again, and
 “ ascended into Heaven, and will come again to
 “ judge the Quick and the Dead. And [I be-
 “ lieve] in the holy Ghost, and in the Resur-
 “ rection of the Flesh, and in the Life of the
 “ World to come, and in the Kingdom of Hea-
 “ ven, and in one Catholick Church, which
 “ is from one End of the World to the other.

The next Form of Confession is that of the
 Church of *Aquileia* extant in the Exposition of
Ruffinus, a Presbyter of that Church.

“ I believe in God the Father Almighty
 “ and in *Christ Jesus* his only Son our Lord
 “ who was born by the holy Ghost, of the
 “ Virgin *Mary*, crucified under *Pontius Pilate*
 “ and buried, and descended into Hell. The
 “ third Day he rose again from the Dead,
 “ ascended into Heaven: He sitteth at the right
 “ Hand of God the Father, from thence
 “ shall come to judge the Quick, and the Dead.
 “ In the holy Ghost, the holy Church, the
 “ forgiveness of Sins, and the Resurrection
 “ of this Flesh.

The ancient *Roman* Creed, as *Ruffinus* informs us, was the same with this of *Aquileia* excepting, that it had not those Words, *he descended into Hell*; so that, as Bishop *Usher* observes, the Creed which the Church of *Rome* now uses, and we from them commonly call

called the *Apostles Creed*, is the Old Apostoli-
 cal *Roman Creed* revised, with some Additions,
 and particularly of that Article in the *Aquileian*
 Creed of Christ's Descent into Hell.

To these Formularys, I will add that famous
 one, which *Eusebius*, the famous Ecclesiasti-
 cal Historian produced in the Council of *Nice*,
 and protested he received it from his Predeces-
 sors, and made his Confession by it, when he
 was baptised. It is also set down in *Socrates*,
 the following Words :

" I believe in God the Father Almighty,
 Maker of all things visible, and invisible,
 and in one Lord *Jesus Christ*, the Word of
 God, Light of Light, Life of Life, the on-
 ly begotten Son, the first born of every
 Creature, begotten of his Father before all
 Worlds, by whom all things were made,
 who was incarnate for our Salvation, and
 conversed among Men, and suffered, and
 rose again the third Day, and ascended to
 the Father, and will come again to judge
 the Quick, and the Dead. And I believe in
 the holy Ghost.

This Confession was admitted in the Council
Nice, but for the better Confutation of the
Arian Heresy, the Fathers altered it into this
 Form :

" I believe in one God the Father Almight-
 y, Maker of all things visible, and invisible,
 and in one Lord *Jesus Christ*, the Son of
 God, the only begotten of the Father, *i. e.*

" of

" of the Substance of the Father, God of God
 " Light of Light, very God of very God, be-
 " gotten, not made, being of one Substance
 " with the Father, by whom all things were
 " made, both things in Heaven, and things in
 " Earth, who for us Men, and our Salvation
 " came down, and was incarnate, and made
 " Man, and suffered, and rose the third Day
 " and ascended into Heaven, and shall come to
 " judge the Quick, and the Dead, and [I be-
 " lieve] in the holy Ghost.

This was the first *Nicene* Confession, but the
Macedonian Heresy, which denied the Deity of
 the holy Ghost, arising up after this Council
 the second General Council, which met at *Con-*
stantinople, altered it into that Form, which
 our Church hath ordered to be said in the se-
 cond Service, and which we still call the *Ni-*
cene Creed, after the Example of the second
 General Council, because tho' it differs in
 Words from the *Nicene* Confession, yet it is the
 very same in Sense, and Truth.

This second Edition of the *Nicene* Confes-
 sion, by the second General Council, was con-
 firmed by the third General Council at *Eph-*
sus, which decreed, that it should not be law-
 ful for any Man to produce, write, or compose
 any other Faith, besides that which was deter-
 mined by the holy Fathers assembled together
 in the City of *Nice*, with the holy Spirit
 and if any Man durst compose, or offer any
 other Faith to those that are willing to turn

in Paganism, or Judaism, to the Knowledge of the Truth, if they were Bishops, or Clergymen, (the Bishop of *Rome* himself not excepted) they should be degraded, and if Laymen, anathematized. The fourth General Council of *Chalcedon* renewed this Canon of the first; and it was repeated again in the Fifth, under the Emperor *Justinian*, who declared in a Letter to the Council, that he would keep, and maintain those things that were expounded, and defined, concerning one and the same Faith, as the first Four General Councils, and that he execrated as abhorrent from Christian Piety, whatsoever was not consonant thereunto.

Christianity was at a good Age, when the Emperor made this Declaration about 534 Years after Christ; and if we may rely upon his Argument, or the Definition of the first Five General Councils, or the publick Confessions of ancient Churches before the first General Council, we may be sure we have found all the Essentials of the Christian Religion, and what the true Faith, and the whole Faith was, which was once delivered to the Saints.

There is no reason to doubt, but that was the true Faith, and the whole Faith, which was so unanimously expressed in so many Creeds. Especially, if it appear in the second Place, where there is an exact Agreement between these ancient Creeds, and the Writings of the Apostles and Evangelists in the New Testament, that there is nothing contained in them, which

which is not to be found in these, nor any necessary Matters of Faith in these, but what summarily comprized in them.

I say, there are no necessary Matters of Faith to be found in the New Testament, which Ministers are bound to teach, and the People bound to learn, and believe, which are comprized in the forcited Confessions, nor anything comprized in them, but what is to be found more at large in the New Testament, which of all Ecclesiastical Writings is the greatest Authority for its Antiquity, as well for being written by Divine Inspiration.

This hath been sufficiently observed and proved by the ancient Fathers, and by very many learned modern Writers, and any Man who is diligent in reading, and comparing the Scriptures with any one of these Creeds, or any one of these Creeds with the Scriptures, will find what I assert to be true.

I challenge any Man to shew me any Article, for Example, in the Apostles, or in the *Aene* Creed, concerning any one Person in the holy Trinity; more especially concerning *Christ*, which I will not shew in the same Words, or Words to the same Effect in the New Testament, or any thing delivered as necessarily to be believed in the New Testament concerning any Person in the blessed Trinity, more especially concerning *Christ*, which is not virtually contained in the shortest of the ancient Creeds; and any one that will take the

any collate any ancient Creed, and the Scriptures
 wha ether, as to the fundamental Truths of Chri-
 nity, will find the same exact Agreement
 of Fa between them, as between a long Chapter,
 nich its Contents, or between an History writ-
 e Pe at large, with all the Circumstances of
 are t, and many occasional Digressions, with a
 nor ous Abridgment thereof.

is to have not Time to shew it, nor need I do
 estam a Congregation so versed in the Scriptures,
 gs is this is, or ought to be, and therefore omit-
 as we g to enquire into the Scriptures, with which
 . are so well acquainted. 3. Let us direct
 rved Enquiry into the Writings of the ancient
 very thers, and Historians, to see what they
 Man k, and reported to be the ancient Christian
 the So th.

or any begin with that Breviary of Fundamentals,
 will ich *Thaddeus*, the Disciple of *St. Thomas*,
 e any the King of *Edeffa* he would enlarge up-
 es, on the Day after he asked him to expound the
 on in ings concerning Christ. "To Morrow,
 rning (saith he, O King!) convene thy Citizens,
 me W and I will preach unto them the Word of
 ew T God, concerning the coming of Christ,
 cessari how it was, and his Mission, and for what
 conce And he was sent from his Father, and about
 more he Power of his Miracles, and the Myste-
 ot vir ries which he spoke to the World, and con-
 ne an erning his new Doctrine, and his Meaness,
 the and Poverty, and Humiliation of him, that
 o outward Appearance was but a Man, and
 how

“ how he humbled himself, and died, and
 “ bared his Godhead, and how many things
 “ suffered of the *Jews*, and how he was c
 “ cified, and descended into Hell, and br
 “ through into that Prison, which never
 “ been broken into, and rose again, and rais
 “ up with him the Dead, who had slept
 “ ny Ages, and how he descended alo
 “ but ascended with a great Multitude to
 “ Father, and how he sitteth gloriously in
 “ Heavens, at the right Hand of God, e
 “ the Father, and how he shall come again
 “ Power and Glory, to judge the Quick, a
 “ the Dead.

This is the very Substance of what the Sc
 tures, and the publick Creeds deliver of the
 ther, and the Son; and it is accidental that
 Mention is made of the *holy Ghost*, because he
 ly gave him a summary Account of the Thi
 that directly concerned *Christ*. This Story
 recited by *Eusebius*, out of the *Syriac* Archi
 of *Edeffa*; and tho' it were a Fiction, as so
 have suspected it, for no good Reasons,
 considered, as so very ancient a Fiction,
 shews what the Catholick Faith then was c
 cerning the Father, and his Son *Jesus Christ*.

St. *Irenaeus*, whom I cited before for sayi
 that the Church did uniformly confess and
 lieve *the same Faith all the World over*, t
 us in Opposition to all the *Gnostical* Inno
 tions, what that Faith was, in the follow
 Words.

“ The Church [saith he] altho’ disperfed thro’ the whole World, hath received from the Apostles, and their Disciples the Faith, which is in God the Father Almighty, who made Heaven, and Earth, the Sea, and all that in them is, and in one Jesus Christ, the Son of God, who was incarnate for our Salvation, and in the holy Ghost; and the Economies of God, and his Advent, and his Birth of the Virgin, and Passion, and Resurrection from the Dead, and the bodily Ascension of the beloved Jesus Christ our Lord into Heaven, and his coming again from Heaven in the Glory of the Father to consummate all things, and raise all Flesh of all Mankind, that every Knee may bow to Christ Jesus our Lord, and God, and Saviour, and King, according to the Pleasure of the Father, and every Tongue confests unto him, and that he may pass Judgment upon all, and cast spiritual Wickedness, and apostate Angels, and ungodly, unjust, and blasphemous Men into eternal Fire, but may give Immortality, and eternal Glory to the just, and holy, and those that keep his Commandments, and persevere in his Love.

This universal Faith of the whole Church, in Opposition to all Heresie, he calls *Regulam fidei*, the Rule, or Test of Truth, and *Quintilian* in several Places hath given us the Summaries, but I shall repeat but one of them in the following Words :

Saith

Saith he, in his Book against *Praxeas*, “ W
“ believe indeed in one only God, according
“ to this Oeconomy, that his Word is the Son
“ of that only God, who proceeded from him
“ by whom all things were made, that he was
“ sent by his Father into the Virgin, and that
“ he was born of her, being both Man and
“ God, the Son of Man, and the Son of God
“ and called Jesus Christ; that he suffered, that
“ he was dead, and buried according to the
“ Scriptures, and raised again by the Father, and
“ received into Heaven, and sitteth at the right
“ Hand of the Father, and shall hereafter
“ come to judge the Quick and the Dead
“ who according to his Promise, sent the ho-
“ ly Spirit the Comforter from the Father
“ the Sanctifier of them that believe in the
“ Father, Son, and holy Spirit. And this
Rule of Faith, saith he, was from the begin-
ning of the Gospel before any Heresy. In another
Treatise he calls it the Law of Faith, and
the only immovable, and irreformable Rule
of Faith, even of that Faith, which he saith
People ought to seek, and believe.

To this I will add the Creed, which
Augustine expounded to the Candidates of Bap-
tism; it is almost the same with the Form
our Church Catechism, and he calls it the Pro-
fession of Believers, and saith, that whatsoever
is prefigured, or declared, or foretold in the
Scriptures concerning the unbegotten God,
his only begotten Son, or his holy Spirit

contained in it; and if that be true, then the Transubstantiation of the Sacramental Bread into Christ's Body, and the rest of the New Articles, which Pope *Pius* hath declared to be necessary to Salvation, are not declared in the scriptures, because they are not contained in this Creed. *Maximus Taurinensis* expounded it before him, and saith it is the Faith which makes every Man a *Christian*; and if so, then to our Comfort, a Man may be a *Christian*, without believing the New Trent-articles, which the Pope hath added to the Old Faith.

In the next Place, I will remind you of the *Nicene Creed*, so called, I believe, because it is composed in the Words and Phrases of St. *Nicene*. This Creed, tho' of an uncertain Author, was for its excellent Composure received into the *Greek*, and *Latin Churches*, without the Authority of any Council; and you know all, that it declares to be the Catholic Faith, and necessarily to be believed by every Christian Man.

To these I will add the Confessions of some Popes, beginning with that of Pope *Agatho*, which is extant in a Synodical Letter, in the fourth Session of the sixth General Council.

I refer the Clergy to it, and for Brevity I assure all others, that for Substance it is the same with the Creeds, and Confessions I have repeated, without adding any one Article; there's not a Word of Transubstantiation in it,

Q

or

or any of those new Doctrines, which the Church of *Rome* hath declared necessary to Salvation; and yet he declares it was the true Catholick, and Apostolick Faith.

And before him *Gregory* the Great, from whom our *Saxon* Ancestors received the Christian Religion in a Confession which he made upon his Advancement to the See of *Rome* professes that he reverences the first Four General Councils as the Four Gospels, because the Structure of the holy Faith was built upon them, as upon a square Stone; as likewise the Fifth General Council, which confirmed the Faith of the Fourth. And accordingly all the Old *English*, - or *Saxon* Confession which I have seen in printed Books, or MS. I never saw any that contained more than the Apostles or *Nicene* Creed.

And before him again Pope *Pelagius* I. made a most excellent Confession of Faith to *K. Clovis*, but because it is too large, I refer the Learned to it in the *Appendix* of Notes, in the second Chapter of the Book called *Liber Diurnus Pontificum Romanorum*, which I was in all our Clergy-mens Hands. And those who are pleased to peruse it, besides many other excellent Remarks, will see what a difference there is between the Confessions of Popes in the seventh and eighth Century, and the New Creed of *Pius* IV.

III. Having now shew'd, who they were that first delivered the Faith to the *Saints*, and having shew'd in the second Place, from the Harmony of so many Creeds and Confessions, what this Faith for certain was; I proceed in the third Place to shew, what Reasons Christians had, and still have, to contend earnestly for it, that we may keep it whole and undefiled, watching that nothing be added to it, or taken from it, but that it be kept entirely, as it was delivered to the *Saints*.

Now the first Reason, why we ought to contend so carefully and earnestly for this old Faith, is taken from the Consideration of it, as a *Divine Trust*. For it is committed by God, as a trust to the Church to be kept safe without adding to it, or detracting from it, under the pain of eternal Damnation. And the Reason why God will have it kept so safely under that severe Penalty is this, because the well-being, and being of his Catholick Church depends upon the keeping thereof. Hence saith the Apostle to his Son *Timothy*, *Hold fast the Form of sound Words, which thou hast heard of me, and keep that which is committed to thy Trust, avoiding vain, and profane Babling, and Oppositions of Science, falsely so called*; and in my next St. *Jude* writes unto the Church universally to contend earnestly for the Faith once delivered to the *Saints*.

The Saints is an *Hebrew* Phrase for the whole Church, or *Peculium* of God, and therefore signifies the Church under all Respects and Denominations; the Church representative and diffusive, the Governing, and governed Church, the Church Catholick, and every National Provincial, Diocesan, and Parochial Church in it; in a Word, the Church in all Ages, and Places, and of every Age and Place, are God's Trustees for the Faith, and as every Church is bound to answer to God for this Trust.

And as by the Civil Law a Man is bound, not only not to harm and embezzle a Trust, which he hath in common with others, but likewise to be vigilant, and careful that none of his fellow Trustees do so: So in the great Trust of the Faith, every particular Church, and every particular Christian is bound, not only to keep this Trust themselves, but to see that others do not betray it, and to withstand them when they do. If any one Church betray this Trust, we all other Churches are to oppose her, and refuse Communion with her; if any one Bishop betray it, all other Bishops are to rise up in one united Censure against him, and drive him as a Wolf from the Fold. Nay, if a Council of Bishops, general or provincial, betray it, the Doctrines are to be condemned by other Councils if they can be had, and if they cannot, than the represented Church is to contend earnestly against the Representative, for the Faith.

once delivered to the *Saints*. No Council how
 general soever hath Authority to pervert the
 Gospel of Christ, nor any Church Power to
 vary from the Apostolical Faith, as it is writ-
 ten by the Apostle, *tho' we or an Angel from
 Heaven, preach any other Gospel unto you, than
 that which we have preached, let him be ac-
 cursed, and, as we said before, so say I now a-
 gain, if any Man preach any other Gospel unto
 you, than that ye have received, let him be ac-
 cursed.*

The same Faith, which the Apostles preach-
 ed, and the Churches received from them, is
 still to be maintained, and professed without
 Addition or Defalcation; the very same ancient
 Catholick and Apostolical Faith, which we find
 in the Creeds of so many ancient Churches, is
 to make up our Creed. What was the whole
 Faith then, is the whole Faith now; what,
 and only what was necessary for Salvation then,
 so now. We are to keep up strictly to that,
 as we would not betray the Truth which God
 hath committed to us, nor be removed into a-
 ny other Gospel, which certainly would have
 long since become another, if the Church had
 not been obliged to keep it carefully, and de-
 fend it strenuously against all Innovations what-
 soever.

This truly is the second Reason, for which
 we should contend for the Faith, and it is un-
 doubtedly the same, for which God hath com-
 manded us to contend for it, *viz.* that keeping

it pure, and entire, we should preserve the Gospel pure and entire, and the Christian Religion such, as Christ revealed it to the Apostles and the Apostles left it unto the World. It was God's Design to have but one Faith, and one Religion all the World over, but there will naturally be many contradictory Faiths, and many contradictory Religions unless we diligently attend, and adhere to *the Faith, which was once delivered to the Saints.*

If we once thro' Ignorance, or Curiosity, or Cowardice, or Treachery give way to Innovations, there will be no End of them; and therefore as we desire to keep the Old Faith unalterable, which fixes Christianity, and makes all Churches one, we must be watchful and hold it fast, and zealously oppose those that oppose it, otherwise the Christian Religion which is but one, will become an uncertain and multiforme Thing, and to the true, undoubted, reasonable and holy Truths, which God hath made Articles of Faith, we may have dubious, false, nay absurd, superstitious, and impious Doctrines imposed upon our belief.

Nay, the Christian Religion can be no where safe, where this Duty is not practised, it may keep its Primitive Name, but loose its Primitive Nature, and of a pure and venerable Religion become a despicable, or abominable Superstition made up of Genealogies, and vain and profane Babblings, as *Gnosticism* was at the Writing of my Text.

In a Word, unless Christians be careful to perform this Duty the Christian Religion may suffer very much by Decay, or Excess; it may dwindle into mere natural Religion on the one Hand, or swell into a prodigious Bulk of Heresies on the other; it may be polluted with *Gnosticism*, as among the *Gnostics*, or *Paganism*, among the *Manichees*, or with *Mahumetanism* in some new Sect, that is, or is yet to come. To conclude, it may become an impure Mixture of the Traditions of Men, with the Doctrines of God, and to the Gold, and precious Stones, which the Apostles left to the Church, may be added not only Silver, Wood, Hay, and Stubble, but Dung, and all manner of Impurity, if Men be not careful to keep, and maintain the *Faith which was once delivered to the Saints*.

I confess this cannot happen to the whole Church of God, because God hath promised it shall not; but, as Experience hath taught us, it may happen to any Part of it, which may be over-run with strange Doctrines, if it remove the old Land-mark, and vary from the ancient *Faith, which was once delivered to the Saints*. The time was when the whole Church, except a small Remnant, became *Arian*; and the Time may be, when it may become *Arian* again, or worse, if Men once become so unconcerned for the old Faith, as not to contend at all, or very coldly for it.

IV. But I must quit the further Pursuit of this Matter, having some Application to make of what I have already spoken, in shewing *First*, who they were that first delivered the Faith unto the Saints. *Secondly*, In shewing from the ancient Records of Christianity what this Faith was: And *Thirdly*, In shewing what Reasons Christians had, and still have, to contend earnestly for it.

I. Now from what I have delivered upon the first, you may perceive of Churches differing about Matters of Faith, which is not truly Apostolick Church. For that Church which maintains, and upholds that very Faith which the Apostles once delivered to the Saints; that Church which teaches, and professes the Doctrines, which the Apostles taught, necessary to Salvation, and none else; that every Church, tho' it was never founded by an Apostle, or any sent out by one of the Apostles; yet for the sake of its Doctrine, as I observed out of *Tertullian*, it is to be esteemed and called an Apostolical Church.

Thus the Church of the *Abyssenes* in *Aethiopia*, which was not founded till about 300 Years after Christ, was as Apostolical a Church as the Church of *Jerusalem* it self, which was the first of all Churches; and if to this Day that Church hath kept the Faith pure, entire, and the Mission uninterrupted, which it received from *Athanasius*, it is more Pri-

ve, and Apostolical, than those Churches, which tho' founded by the Apostles, yet profess such a Faith, as their very Founders, were they now alive, would not own for that Faith, which they once *delivered to the Saints*.

The Pretence which the Church of *Alexandria* hath over that Church, of being the Mother Church, is of no Force at all to bind her to receive from her any new Article of Faith; nay, tho' she had been misled by her Mother-Church into Innovations in Matters of Faith, yet upon the Discovery of them, she was bound to reform her self from them, and earnestly contend against her very Mother, for the Faith once delivered by the Apostles to the Saints.

In such an Exigence her Reformation would be just, and necessary, and restore her to the glorious Title of Apostolick; and if her Mother should ask her Children where their reformed Church was before the Reformation, they might truly answer in the holy Scriptures, as I read in the Creeds, and Confessions of the ancient Apostolical Churches, and the Truth of this Answer would justify her Reformation from the Imputation of Novelty, and Heresy, and make it recoil upon all those Churches, which would not reform.

I thought it not improper to tell the Case of our Church in another Name; we are usually asked, where our Church was before the Reformation? and our Answer is obvious, that it was in the Writings of the Apostles, and the Creeds

Creeds and Confessions of the ancient Apostolical Churches, and that the Reformation hath made her, what she was not before, truly Primitive, and Apostolical, because she holds that Faith, and that Faith only, which the Apostles *once delivered to the Saints*.

She is built upon the ancient Rock, and that very Foundation of which Christ is the chief Corner-Stone, and her Pretensions to Apostolical Antiquity may be justified by another Case, which I will put not much unlike the former. Suppose we then, that the whole Church of God had continued in the Posture that the Emperour *Constantine*, or *Valens* left it, almost all *Arian* till the Time of the Reformation; and that the Church of *England* then in opposition to almost the whole World had reformed from *Arianism*; I would fain know, whether her Reformation had been just or no? and whether it would not have given her a Right to the venerable Titles of Primitive Catholick, and Apostolick, and turn'd the Charge of Innovation, and Heresy, upon those that would not reform?

They that lay such severe Charges upon our Church would do well to consider what I say. She confesses her Faith in Three, of all others the most received, and venerable Creeds, and in those Creeds she confesses, as I have shewn, all that the Church of God, and the Bishops of *Rome* themselves confessed for 700 Years. She confesses all that ever was believed for

man

any Ages to be the Catholick Faith, and every thing the Belief of which was judged necessary to Salvation; and if this will not satisfy all the World, it may abundantly satisfy our selves, that our Church is not chargeable with Innovation, or Heresy, but is, upon the principles I have laid down, a pure and Apostolical Church.

2. We have no reason to doubt of this, if we particularly apply what I have delivered under my second Head to the Creeds of our Church. The Creeds of all the Churches that have produced, agree in Substance with them, and contain all that Doctrine which *Irenaeus* said was the same, like the Light of the Sun, in all Places; all that he called the Rule, or Test of Truth; all that *Tertullian* called the Law, and irreformable Rule of Faith; all that *Augustin* called the Plenitude of Believers; all that *Maximus Taurinensis* said made every man a Christian; all that the *Athanasian* Creed calls the Catholick Faith: And to conclude, the whole Apostolical Tradition, and all that is absolutely necessary for a Christian to know and believe.

3. And therefore in the third Place, as we value our Christianity, let us contend earnestly for this Faith, that we neither suffer any thing to be added to it, nor taken from it, but let us endeavour to keep it, as the Apple of our Eye, pure, and entire without Mixture, or Diminution. Let us not swerve from the Rule of Faith,

Faith, which the Apostles delivered to the Saints, by embracing the defective Confession of the *Arians*, *Photinians*, *Sabellians*, and *Macedonians* on one Hand, nor the redundant Confession set out according to the Council of *Trent* on the other; but in opposition to both Extreams, let us believe, and confess, as the Churches, and Christians did, whose Authorities I have laid before you.

They had no other Account to give of the Faith, than that which we now give in the Church, and as we believe all that they then: So it now concerns us very much to believe as they did, that our Faith is perfect, and that nothing more is necessarily to be believed. It was never more requisite than now for Christians to confine themselves to the ancient Faith, as it was expounded by the two General Councils, which added no new Articles to the old Forms of Confession, but only explained them in new Words, as will appear to any Man that shall compare Article by Article in the Apostles, and the *Nicene Creed*. Every Article in the former exactly answers an Article in the latter, as every Part of a Chapter answers to its Contents, or to use the Similitude of * *Vincentius Lirinensis*, as the Body of a Man answers in all its Parts and Limbs to the Body of a Child; and, faithfully as a Man hath the same Parts, the same

and the same Person, though not the same Stature that he had when he was a Child; the Catholick Faith hath exactly the same substance, and the same Number of Parts, not the same Stature, in the larger Conclusions, that it hath in the more brief.

Whatever is found more at large in the newer Forms of sound Words, is more briefly, and usually contained in the old; they are Limb for Limb, and Article for Article the very same; the very same in Nature, and Substance, different in Growth and Stature, and differing no otherwise, one from the other, than a Man doth from himself when he was a Boy, a Boy from himself when he was a Child.

The Old Apostolical Forms of Confession and the Articles of the Christian Belief, and the New OEcumenical Forms of *Nice*, and *Constantinople* fixed, and determined the true sense of them; and as we must not suffer any new Sense to be imposed on the old Articles, we are bound not to suffer any new Articles to be added to the Old. It is our indispensable Duty, as Christians, to oppose all such Articles, and the Profession of them, as have no affinity nor Relation to the ancient Creeds: such as the Doctrines of the Seven Sacraments, Transubstantiation, of Communion in one kind, of Purgatory, of Invocation of Saints, of Image-worship, of Indulgences, and of acknowledging the Church of *Rome* to be the Mother, and Mistress of all Churches. Tho' these

these were all probable and innocent Doctrines yet we ought not to receive them, as parts of the Catholick Faith, without which no Man can be saved. On the contrary, we must stand fast in the Liberty, wherewith God hath made us free, and earnestly contend against such a Confession, as to use the Phrase of our Adversaries, is neither Catholick, as to Time and Place, and of which it may well be asked where it was before the Council of *Trent*.

The Duty we owe that Faith, which was once delivered to the Saints, obligeth us in several Stations to resist that Innovation, but more especially we of the Clergy, who are for the Defence of the Gospel, and who promised when we were ordained to use all faithful Diligence to banish, and drive away all erroneous and strange Doctrines contrary to God's Word; we are more especially bound to oppose it; we are to take heed unto our selves and to the Flock, over which the Holy Ghost by a truly Apostolical Mission, hath made us Overseers; and how shall we escape, if thro' want of Care, or Zeal betray so great Trust? When we pray among you, we pray to God to deliver us from all false Doctrines, Heresy, and Schism, and for the good Establishment of the Catholick Church, that it may be guided and governed by his good Spirit, that all who profess and call themselves Christians may be led into the Way of Truth, and hold the Faith in unity of Spirit, in

nd of Peace, and righteousness of Life. Nay,
 beseech God in our Prayers, to inspire
 continually the universal Church, with the Spi-
 rit of Truth, Unity, and Concord, and how
 can we answer it to God, if we let our Practice
 contradict these godly Prayers? How can
 we appear before him, if we make our selves
 necessary to the letting in of Apostacy, Heresy,
 and Schisme? The Apostle saith, *it is good to*
zealously affected always in a good Thing;
 and by Consequence, it must be evil to be cold-
 ly and indifferently affected in a good Cause,
 which deserves, and requires Zeal. And I pray
 you to consider, that if those, who are for im-
 posing new and modern Creeds upon the Church,
 show so much Zeal, whether it is honourable
 to us, and our Religion to act like Neuters, and
 be unconcerned in the Defence of the Old.
 The old Faith contained in the old Forms,
 which I recited unto you, is the Palladium of
 our Christian Religion; we are all Defenders of
 that Faith in our respective Spheres, and ought
 to wrestle for it, as the Apostle speaks, *not on-*
ly against Flesh, and Blood, but against Princi-
ples, and Powers, and spiritual Wickednes-
in high Places. A Laodicean Temper of
 Carelessness, Formality, and Lukewarmness is
 odious and loathsome in such a Cause; and I
 am confident our Adversaries would be so gene-
 rally, as to despise it in us; and for these Rea-
 sons I think it needful for me to exhort you,
 that you contend zealously for the Faith once
 deli-

delivered to the Saints. He is a true and genuine Catholick, saith * *Vincentius*, who remains fixed, and stable in the Faith, resolves to hold and believe nothing, but what he knows the Catholick Church held universally of old. We must embrace Nothing for certain, and must believe as necessary to Salvation, according to the Word of the Father, but what is supported by Universality, Antiquity, and Consent. Nay, it is necessary (saith he) for all Catholicks, that would approve themselves to be true Sons of the Church, to stick to the Faith of the Holy Fathers, to glue themselves to it, and dye in it, and detest, dread, and pursue all profane Novelty; and this certainly every Man by his Christian Birthright, which makes him a Son of the Catholick Church, hath a Right to do.

But then my Brethren, as I heartily exhorted you to contend zealously for the Primitive Faith against Innovations: So I think it needful to add a Word or two, concerning the Temper of your Zeal. For Zeal, like Fire, is to be managed with great Care and Caution, and set in a proper Place. It is an excellent Servant, but an intolerable Master, and the best Men if they are not circumspect, may in the best Causes be hurried by it into indecent or sinful Excesses, some of the ancient Fathers I am afraid, and some I am sure were. Some Things I could shew, have dropt from the Mouths of Confessors,

s, in Confession which I do not approve
 and other from the Pens of some few
 us Fathers, as from that of *Lucifer*, in his
 Books against *Constantius*, which I con-
 demn, and therefore in the first Place, let
 advise you not to let Zeal have the Do-
 minion over you, but to take care, that you
 may have the Dominion over it, that it do
 not carry you into any undecent or sinful Abe-
 rations in Point of Respect, or Duty towards any
 Person, to whom Respect or Duty is due. A
 Person that strives for Mastery, saith the Apo-
 stle is not crown'd unless he strive lawfully,
 according to this holy Maxim, unless we
 contend lawfully without transgressing the Chri-
 stian Bounds of Charity, Meekness, and Sub-
 mission, we cannot expect that God shall bless
 our Endeavours with Success, or reward us for
 our Pains. We must take care so to temper
 and regulate our Zeal for the Primitive Faith,
 that it give no just Occasion of Offence to those
 Persons with whom we contend for it. Our Words
 must be as soft and gentle, and our Actions as
 becoming, as the Nature of the Controversy
 possibly bear; and whether they are our
 Superiors, Inferiors, or Equals, we had better
 condescend than fall short in the respective Of-
 fence due unto them, and receive ten Provocati-
 ons and Offences, than give one that is just.
 In short, our whole Behaviour to our Adver-
 saries ought to be such, as to convince them, if
 possible, that we have no Quarrel at their Per-
 sons,

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sons,

sons, or Offices, tho' we oppose their Religion ; and that we may be sure to manage Zeal according to these Directions, let this be our Rule, that when it stands in doubtful Competition with any other Christian Duty, we run the Hazard of offending rather in Defect than Excess.

But 2^{dly}, As we must take care to temper and regulate our Zeal in contending for the Apostolical Faith ; so if we would have God accept it, and bless it with Success, we must take care to profess it in an Apostolical Church, and to adorn it with good Works.

First, We must take care to profess the Apostolical Faith in an Apostolical Church. tho' no Church can be Apostolical without the Apostolical Faith, yet that alone is not enough to make an Apostolical Church, for besides the Apostolical Faith, there are Apostolical Ordinances, and Institutions required to make an Apostolical Church. First a lawful Ministry. Secondly the due Use, and Administration of the two Sacraments, and a Defect in one or both of these is inconsistent with the Nature of an Apostolical Church. Wherefore it becometh us to take care to profess the Apostolical Faith in Apostolical Churches, where we can administer them ; and such the Church of *England* is, which doth not only preach the Apostolical Faith, but duly administer the Sacraments by Ministers lawfully called and sent, as they

the Apostolical Churches, and in the Primitive Times.

They do not invade the Ministry without being sent, nor are they sent by those, that have no Power to send them, but by those who have undoubted Power, and Authority to ordain Ministers; which they have received from many Successions from the Apostles, and from them from *Jesus Christ*. We may with comfort, and satisfaction contend for the Faith in such a Church, and expect that God will accept our Zeal, and bless it with Success; but we leave such Churches, and forsake the Communion of them, in leaving them without justification, we leave the whole Catholick Church, and contract the heavy guilt of Schism, which according to the consentient Doctrine of all the ancient Martyrs, and Confessors, will not only diminish our Zeal in contending, but our Zeal in contending for the Faith, utterly unacceptable to God.

But in the last Place, as our Zeal must be temperate, so must we strive to sanctify, and adorn it with holiness of life, with all the Works of Devotion, Righteousness, and Piety, as we desire, that God should accept of our Zeal, and bless it with Success. Our Zeal for the Primitive Faith must be attended with another Zeal, for Primitive Life, and Practice, in which a Man can never run into excess. Nay, where a Man hath of this Zeal, the fitter he is to contend for the Faith, and make a Cham-

pion for it, and therefore still remember, when you contend for the Faith, that your Conviction be such, as becometh that Faith, for which you contend.

I speak more especially to you my Brethren of the Clergy, who promised at your Ordinations to make your selves, and your Families wholesome Examples, and Patterns to the Flock of Christ. I beseech you to remember, that you are the Lights of the Church, and bound more especially to let your Light shine before Men, that they may see your good Works, and glorify your Father who is in Heaven. Nay, I beseech you to remember, that the holiness of your Lives will be the best recommendation of your Doctrine, and that the same eminent Piety, which made the Faith prevail, when the Apostles contended for it, will also make it prevail now. Whereas we desire to be, and be esteemed able Ministers of the New Testament, and Champions for the Faith, let us confess as the Primitive Clergy did, in deed, as well as word, and convince the People by living up unto it, that we really believe those pure and holy Doctrines, which we teach others to believe.

This will be the Way to uphold and maintain the old Faith and Religion against the New; the Creed of twelve Articles, against the Creed of four and twenty; and to enable the People committed to our Charge to

our Godly Doctrines, and stand fast in one
 rit, and with one Mind, striving together
 the Faith of the Gospel, even that Faith,
 ich was once delivered to the Saints :
 ich God of his infinite Mercy, pardoning all
 Sins, and Iniquities, grant for Jesus Christ's
 e, to whom with the Father, and the Holy
 ost, three Persons, but one God, be af-
 bed all Honour, Power, Majesty, and Glo-
 now, and evermore. *Amen.*

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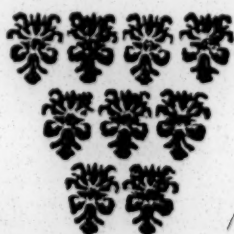
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T W O
S E R M O N S,
Explaining the
D O C T R I N E
O F
J U S T I F I C A T I O N :
W H E R E I N

Is shewn what Sort of Faith it is that
will pass for Righteousness in the Sight of
GOD, and will be accepted by him as
such.

By *George Hickes*, D. D.



L O N D O N :

Printed for *John Churchill* in *Pater-Noster-*
Row. 1713.



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James II. 23.

and the Scripture was fulfilled, which saith,
Abraham believed God, and it was imputed unto him for Righteousness, and he was called the Friend of God.

It was a Principle laid down by the Divine Writers of the New Testament, that the Law was a Shadow of the Gospel, or that Things and Persons under the Old Testament, did typify and adumbrate Things and Persons under the New. Thus in the 2d of *Col.* ver. 17. the Apostle doth assert, that the new Moons, and Sabbath of the *Jews*, are a Shadow of Things to come, under the Christian Religion, *Which things, saith he, are shadow of things to come; but the Body, or substance of that Shadow, is Christ.* So saith the Apostle, *Heb. 10. 1. The Law having a shadow of good things to come, [under the Gospel] and not the Image, i. e. the Substance, Solidity of the things, can never make the persons thereunto perfect.*

This Apostolical Principle is exemplified unto us by many Instances in the New Testament. As of the brazen Serpent, which was a type of the Cross, according to our Saviour, *John 3. 14. said, As Moses lift up the serpent: So must the Son of Man be lifted up.*

So

So likewise he told the *Jews*, that *Jonas* his being three Days and three Nights in the Belly of the Fish, did signifie, and prefigure, that he should be so long in the Belly of the Earth. In the 4th Chapter of the Epistle to the *Galatians*, the Apostle let them know, that *Hagar* the Bond-woman was a Type of the Old *Jerusalem*, which was in Bondage with her Children, and that *Sarah* the Free-woman was Type of the New *Jerusalem*, or Christian Church, which was made free from the Bondage of the Law. And the whole Design of the Epistle to the *Hebrews*, is to shew the Typical Nature of the Altar, Priesthood, Sacrifices, Temple, and the whole Administration thereof. In a Word, as I could more amply shew out of the Epistle of St. *Barnabas*, and *Justin Martyr's* Dialogue with the *Jew*. It was by the Help of this Principle that the Apostles brought over the *Jews* from *Judaism* to Christianity, and the *Judaizing Christians* from their Error to the Orthodox Belief. So the Apostle, in the same Epistle, to perswade the *Judaizing Galatians*, that Christians were to be justified by Faith, and not by the Works of the Law, as the *Pharisees* among the *Jews* taught, proved it by the Example of *Abraham*, who was justified by Faith, and not by Works. "He (said he) that ministreth unto you the Spirit, and worketh Miracles among you, doth it by the Works of the Law, or by the Hearing of Faith, even as *Abraham* believeth

God, and it was accounted to him for Righteousness? Know ye therefore, that they which are of Faith, the same are the Children of *Abraham*: And the Scripture foreseeing that God would justify the Heathen thro' Faith, preached before the Gospel unto *Abraham*, saying, in thee shall all Nations be blessed: So then they which be of Faith, are blessed with faithful *Abraham*.

1. From these Words it is evident, that *Abraham* was pre-designed by the Spirit of God a Type of all Christian Believers, which should afterward believe in the *Messiah*: By which they are all the Children of *Abraham*, and their Faith is imputed unto them for Righteousness, just as his was. So *Rom. 4. 3.*

For as saith the Scripture? Abraham believed God, and it was counted to him for Righteousness.

And afterwards in the 9th ver. *For we reckon that Faith was reckoned to Abraham for Righteousness*; and so indeed it is written, *Gen. 15. 6. And he believed the Lord, and he counted it to him for Righteousness.*

Abraham, like all other Men, who proceeded from *Adam*, by ordinary Generation, was a Sinner, and for God to look upon a Sinner, as righteous, or to impute any thing which a Sinner does for Righteousness unto him; or lastly, to count a Sinner righteous for any thing he can perform, must needs imply, that God gives him all his Sins upon the account of his Performance, and looks upon him as innocent,

cent, and with the same Eye of Favour, as if he had never sinned. As it is ~~written~~ in my Text, *Abraham believed God, and it was imputed unto him for Righteousness, and he was called the Friend of God.*

Having premised thus much to shew the general Scope of these Words, I shall discourse upon them in this following Method.

First, I will endeavour to state the true Notion of Justification from these Words, *It was imputed unto him for Righteousness, and he was called the Friend of God.* 2. I shall shew that, for which God justifies, or accounts Man righteous, must be something which is consistent with his Beneficence, Wisdom, Holiness and Justice. 3. I shall enquire into the Nature of this Faith, for which *Abraham* and his mystical Children are *accounted righteous*, when I shall shew that it is highly consistent with the Attributes of God, to justify Man by such Faith: And lastly, I shall make some practical Application of the whole Discourse,

I. First then, I shall endeavour to state the true Notion of *Justification*, which is an Hebrew Term often used by the Apostle in the New Testament; and, literally taken, it signifies the *making of a Man righteous*, not by removing the Accusations, or Inditement, which are brought against him to be false, (in which Sense we say, that such or such a Man is *justified*, when he is found *not-guilty* of Crime)

Crimes with which he is charged) but the making of a Man righteous by Pardon, or Absolution from the Sins which he hath committed, and with which he is justly charged.

If *Justification* were taken in the former Sense, no Man could be justified before God, because no Man can, as *Job* saith, make his Innocence appear, if he should be indicted for his Sins, nor be able to abide a Tryal before the Bar of infinite Justice, if God should be severe to mark what he hath done amiss. Therefore *Justification* must be taken in the latter Sense for the making of a sinful Man righteous, or re-instating of a Sinner in Innocence, by a full and free Pardon of all the Sins of which he doth stand guilty ; in which Sense it is opposed to Condemnation in *Rom. 8. 33.* *It is God that justifieth, who is he that condemneth ? i. e.* it is God who pardoneth Believers in Christ, who is he that can condemn them for their Sins ? So in the 8th of the *Romans*, ver. 1. *There is no Condemnation, i. e.* there is Pardon, or *Justification* to them, *which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

This is the first Step which we have taken in explaining the Nature of *Justification* ; it formally consists in Indemnity, Pardon, or Absolution, or in God's acquitting of Sinners from their Sins ; as further appears by many ingenious Metaphors in the Scriptures, as by God's washing away our Sins, and cleansing us

us from our Iniquities, and blotting of them out, and all the Inditements which were against us, according to what the Apostle writes *Colos. 2. 14. Having forgiven you all your Trespases, blotting out the Hand-writing of Ordinances, or Inditements, that were against us, and took it out of the Way, nailing it to his Cross.* It was the Custom among the Jews to cancel any Writing, and particularly to quash Criminal Inditements, by striking a Nail through them, which made the Apostle, speaking of Justification, or Forgiveness of Sins in the Blood of Christ, say, that God had blotted out the Writing of Inditements which were against us, and nailed them to the Cross of Christ.

II. The next Thing which follows upon this in the compleat Notion of Justification, is being accounted perfectly righteous by God, or as clean, pure, clear, and undefiled, as if the justified Person had never sinned: For God puts every justified Person, or every Person whom he pardons, into a State of Innocence; he looks upon him as pure, holy, and harmless, as if he had never sinned, as may be proved from many Places of Scripture, particularly from *Psal. 51. 7. Purge me with Hyssop, (saith the Psalmist unto God) and I shall be clean, wash me and I shall be whiter than Snow:* So *Isa. 1. 18. Come now let us reason together, saith the Lord, tho' your Sins be*

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Scarlet, they shall be white as Snow; tho' they be red, like Crimson, yet shall they be like Wooll. Here you see the Guilt of Sin is compared to Scarlet and Crimson, and the justified Sinner by Pardon and Absolution, becomes in God's Eyes as white as Snow and Wooll. It is also compared to Dirt and Filth, from which we are said to be washed and cleansed by Pardon and Forgiveness; and to a Leprosy, and purifying Soars, which Pardon and Forgiveness perfectly heals. As for Example; if a Man be guilty of Felony, or Treason, and the King pardons that Man, he thereupon becomes *rectus in curiâ*, and in the Eye of the Law is no more a Felon, or Traitor, than the most innocent Subject of the Realm. Just so let a Man be guilty of never so many Sins before God, yet upon his Pardon he is justified, and becomes righteous; and in the Eye of the Law, and of God the Supream Law-giver too, he is no longer a Sinner, but accounted as perfectly innocent as if he had never sinned. The Performance of those Conditions upon which he is pardoned, is imputed unto him for perfect and exact Righteousness; in God's Esteem it is such, and he accounts him righteous, as it is written, *Abraham believed God, and it was accounted, or imputed unto him, for Righteousness*: And this is otherwise negatively expressed, by not imputing of Iniquity, as the Apostle observes out of the Psalmist: *Blessed are they whose Iniquities are forgiven, and whose Sins*

Sins are covered, blessed is the Man to whom the Lord will not impute Sin.

Yes, blessed indeed are they, for upon the imputing of righteousness, or not imputing of their Sins unto them, they are as perfectly reconciled to God, and put in as perfect a State of Favour and Friendship with him, as if they had never sinned; as it also appears from my Text; *Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God.*

III. This is the third Thing, which belongs to the compleat Notion of justification, that the justified Person, whom God looks upon as holy and righteous, becomes his *Friend*, and is as perfectly in his Favour, as if he had been originally innocent, even as any of the Angels who never fell, or any Man, who had never fallen, if any such had been. This third Notion of Justification is a necessary Consequence from the two Former; for all that Variance and Distance, which is betwixt God and Sinners, is upon the Account of their Sins, and therefore it must needs follow, that by the same gracious *Act*, and *Deed*, by which God blot out the Sins of any Sinner, and esteems him Innocent, and Righteous, he must needs be perfectly reconciled unto him, because all the lettings and hinderances of Peace and Reconciliation betwixt them, I mean all his Sins are done away from the Sinner; and instead of them

Righteous

Righteousness is imputed unto him, it was imputed unto him for Righteousness, and he was thereupon called the Friend of God.

This is excellently set forth by other Scriptures, as in Rom. 5. 1. *Being justified by Faith we have peace with God through our Lord Jesus Christ.* So 2 Cor. 5. 18. *All Things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the Ministry of Reconciliation, viz. that God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them, and hath committed unto us the Word of reconciliation.* Here you see God's reconciling the World unto himself, is ascribed to his not imputing their Trespases unto them, and not imputing of Trespases, as I observed before, is only a negative Way of speaking, to signify imputing of Righteousness, as no Condemnation is a negative Phrase to signify Justification; and imputation of Righteousness unto Sinners follows upon the pardoning, or doing away of their Sins; so that the compleat Notion, or Definition of Justification must be such an one as this: "Justification is an Act of God's free Grace, whereby he pardons the Sins of such Believers as *Abraham*, and looks upon them as he did upon him, as perfectly righteous, and receives them into Favour and Friendship with himself. This is the compleat Definition of Justification actively considered, but passively taken it may be defined with a little Alteration.

ration thus: 2. " Justification is a gracious
 " Act of God, whereby such Believers as *A-*
 " *bram* are acquitted of all their Sins, look-
 " ed upon as perfectly righteous by God, and
 " are received into Favour and Friendship with
 " him.

I desire you for your further Instruction, to
 hear me repeat these two Definitions of Justifi-
 cation again. First, Justification actively con-
 sidered, " is an Act of God's free Grace, where-
 " by he pardons the Sins of such Believers
 " as *Abraham*, and looks upon them as he
 " did upon him, as perfectly righteous, and
 " receives them into Favour and Friendship
 " with himself. And passively considered it
 may be defined thus: Secondly, " Justificati-
 " on is a gracious Act of God, whereby such
 " Believers as *Abraham* are acquitted of all
 " their Sins, looked upon as perfectly righte-
 " ous by God, and are received into Favou-
 " and Friendship with him.

This is a blessed State, and happy are the
 Men that are in it, as it is written by the *Psalm-*
ist, and after him by the *Apostle*: *Blessed*
are they whose Iniquities are forgiven, and
whose Sins are covered: blessed is the Man to
whom the Lord will not impute Sin. This is
 the End of our Predestination, and Calling, and
 our Glorification is the End of this, as the *Apo-*
stle plainly writes, *Rom. 8. 29. For whom*
God did foreknow, or foresee, he also did pre-
destinate: and whom he did predestinate, them

be also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

We are all called by the Gospel to believe in Christ, as *Abraham* did in God, that we might be justified, and he is willing to justify us here, that he might glorify us hereafter.

Having now clearly stated from the Scriptures, the true Notion of *Justification*, which is the Reward of *Abrahamical* Believers; and shewed what a blessed State and Condition it puts Men in, I suppose you are very desirous that I should proceed to shew in general, what that is, for which God will justify Believers; which I promised to do in this familiar Method. First by shewing, that it must be something which is agreeable to the Beneficence, Wisdom, Holiness, and Justice of God. And Secondly, By shewing that this justifying Faith of *Abraham* is most agreeable, and reconcileable to these Attributes, and by consequence, that it is a Condition worthy of the Nature of God.

1. First then, that for which God will justify or pardon a Sinner, must be such a Condition as is agreeable to his moral Nature, *i. e.* to his Beneficence, Wisdom, Holiness, and Justice; for whatever is against any one, much more against two, or all these Attributes, is disagreeable to the Nature of God, and by consequence impossible for him to do: For God cannot act against his own Nature, nor do, admit, or consent to any Thing, that is over-rigorous, absurd, unjust,

or consistent with an unholy Life, much less effective of it ; and therefore laying down this Rule for a Test, whereby to try all the Things which have been pretended as Means, or Conditions of Justification, we shall from seeing what Things cannot, come to find the Nature of this *Abrahamical* Faith, which is the only true Thing, that can justify us in God's sight here, and glorify us with him for Eternity hereafter.

'Tis not therefore perfect and sinless Obedience, or an exact and never failing Observance of the Moral Law, that God hath made a Condition of Justification, because no mere Man is able perfectly, and exactly to keep the Moral Law. Indeed if a Man could from the Womb, continue in all the Things which the Moral Law doth command exactly to do them, upon that Supposition we must needs grant, that God would justify him, that is, look upon him as perfectly righteous, and make him his Friend, because he had never sinned against him ; but this is not the Justification that we are speaking of, but such a Justification as that of the righteous Angels is, which as the Apostle speaks, is reckoned not of Grace but Debt ; but the Justification we are speaking of, is the Justification of Sinners, or the Justification of fallen Man, who cannot by reason of his own innate weakness, and corruption, perfectly and exactly fulfil the Moral Law ; and therefore had God required it as a Condition of Justification.

stification, there had been nothing of Mercy and Beneficence in exacting that Condition, which is impossible for the Nature of Man to perform.

Indeed it was highly consistent with his goodness to exact perfect, and compleat Righteousness of our first Parents in innocency, because they had Strength sufficient to perform it, but to require that of their sinful, feeble, and broken Posterity, which he required of them, would be to require a Talent, where we are not able to pay a Pound. There had been nothing of Mercy, nothing of Pity, nothing of Relaxation in requiring such a Condition, but the utmost Severity, which would have concluded all Mankind under eternal Condemnation; and if God had done so, tho' he had not acted unjustly, yet he had not acted like an infinitely loving and merciful Father, like a lover of Mankind, whose meer Mercy and Pity, constrained him to make Abatements, and give us easier Terms; tho' indeed nothing in us, no Merit in our Nature, could challenge and oblige him so to do. Extream Severity to a Race of salvable Creatures, and a Way of proceeding with them according to strict Justice, without any mixture of Mercy, is inconsistent with infinite Mercy, Pity, and Beneficence, with the Nature of the Father of Compassions. And therefore we may assure our selves, that it is not compleat legal Obedience, which God requires of us, as the *Pharisees* first of all taught

among the *Jews*, and the Pharisaical Profelytes in the first planted Churches, who thought they could be saved by their Works.

This was one of the first Errors, which was sown with God's Wheat in the Field of the Primitive Church; and this it is, which St. *Paul* took so much Pains to confute, in his Epistles to the *Romans* and *Galatians*, telling them that by the Law, *i. e.* the Moral Law, both Jews and Gentiles were all under Sin, that there was none righteous, no not one; that they had all gone out of the Way, that by the Deeds of the Law no Flesh could be justified, because all have sinned, and come short of the Glory of God. Where then (saith he) is the Pharisaical boasting? It is excluded by what Law? Of Works? Nay, Works would have caused Boasting could they have been performed by us, nay but by the old Patriarchal Law of Faith. Therefore since no Man can boast, we conclude that a Man is justified by Faith without the Deeds; that is, without exactly doing the Deeds of the Law. Even like our Father *Abraham*, who was not justified by his Works, for then he might have had whereof to glory before God; but we never read, that he had any Cause to glory, as the Pharisaical Christians now do, or that God accepted him for his Works, for what saith the Scripture? *Abraham believed God, and it was imputed unto him for righteousness.* Now according to these boasting Pharisaical Teachers, to him that

work-

worketh, *i. e.* to him, who pretendeth to keep the Law perfectly, the Reward is reckoned not of Grace, as it was to *Abraham*, but of Debt by virtue of the Covenant of Works, but to him that worketh not, or is no Pharisaical Worker, pretending to keep the Law perfectly, but believeth on him, who justifyeth the ungodly, his Faith is counted unto him for complete Righteousness, which the other pretends unto.

I have taken the Liberty to paraphrase the Words of the Apostle according to their genuine Sense ; and to the same purpose he writes unto the *Galatians*, Chap. 3. 10. *As many (saith he) as are of the Works of the Law, i. e. as many as pretend to be justified by perfectly keeping the Law, are under the Curse of it, for it is written, cursed is every one, that continueth not in all Things, which are written in the Book of the Law to do them.*

Wherefore it is evident, that if God would have exacted perfect legal Obedience, as a Condition of Justification, all Men must have remained under the Curse, because, as *St. James* saith, in many Things we offend all, and if we say we have no Sin, we deceive our selves, like the *Pharisees*, and there is no Truth in us ; and with our Saviour unto his Disciples, to let them know how far short at the best, they would be of fulfilling the Law, when you shall have done all those Things which are commanded you, say, we are unprofitable Servants.

Therefore, because no mere Man could possibly observe the Law, to do all Things therein commanded; God could not with any honour to his Goodness, and Beneficence, which obliged him to pity the salvable Race of Man, make perfect legal Obedience the Condition of Justification. Had he done so, he had not acted like a God, gracious, and merciful, long-suffering, abundant in Goodness, and in Truth, but like a Being of some other Nature, like a God of inexorable rigour, and severity; who could make no Abatements, nor admit any Chancery in Religion, by relaxing the literal strictness of the Law.

But far be this from the Nature of that God, whom St. *John* defines to be *Love*. On the contrary, his infinite Beneficence made him change the old Covenant of Works into a new Covenant of Grace; in which we are justified not by sinless, exact, and unerring Obedience which is impossible; but by honest and sincere Obedience, which the Gospel, by a *Metonymy* of the Cause for the Effect, calls Faith; as it is written, *Abraham believed God, and it was imputed unto him for righteousness*, and the *Just* shall live by Faith, saith the Apostle, out of the Prophets, *i. e.* by this Abrahamical sort of Faith.

2. But in the second Place, as that for which God will justify and pardon a Sinner, must be agreeable to his Goodness and Beneficence: So must it be agreeable to his Wisdom, or be such

Thing for which without any derogation to his Wisdom, he may justify the Sinner here, and reward him with eternal Happiness hereafter. I say, it must be such a Thing, for which God without any derogation to his Wisdom may justify a Sinner here, and reward him with eternal Happiness hereafter; and therefore it cannot consist in exterior Devotion, or mere religious Observances, or in the most compleat and exact Conformity of the outward Man, to Ritual and Ceremonial Observations, which attend the Performance of Divine Worship; or in a Word, in the most careful and dutiful compliances of Man unto the Economical Orders of the Church.

Indeed, what our Saviour said of tithing, and Cummin, may be said in general of all exterior, religious Observances, that they ought not to be left undone, whether they be such as God hath enjoined, as observing the Lord's Day, washing in Baptism, eating and drinking at the Lord's Supper, and laying on of Hands in Ordination; or whether they be such as are enjoined by Men, who have Authority from God to appoint Rites and Ceremonies, as some have always been appointed in all Ages of the Church: I say, whether they are appointed immediately by God, or immediately by those who have Authority from God, they ought not to be left undone, or neglected; because Obedience to Authority, and Submission to the Orders of Superiours, is

is a Moral Duty ; but still we ought not to acquiesce in the Performance of them ; we ought not to value our selves upon our most careful and exact exterior Conformity unto them, as the *Pharisees* among the *Jews* did who, as you may perceive from many Places of Scripture, placed their whole Religion in these exterior Performances, thinking to be justified, and accounted righteous in God's Sight upon that account.

I thank God (saith the *Pharisee*) that I am not as this Publican, I fast twice a Week, I give Tithes of all that I possess : And *wo* unto you *Scribes and Pharisees, Hypocrites*, (saith our Saviour) *for ye tithe Mint, and Anise, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy and Faith: these ought ye to have done, and not to have left the others undone.* The *Jews* in all Ages were mightily addicted to place Righteousness in these exterior Performances, as in Circumcision, the Sabbath, and their Temple Rites and Service ; and this Error past along with them, especially with those of the Sect of the *Pharisees*, when they came over from *Moses* to *Christ*. They had been taught to put a mighty Stress in the *Mosaic* Observances, and when they became Christian, thought that *Christ* would profit them nothing without them, which made the Apostle take so much Pains with the *Corinthians* and *Galatians*, to argue them out of this Error, by telling them that their great

Arch *Abraham*, the Father of their Na-
tion, was justified even before he was circum-
cised, when he was in Uncircumcision, and
he received Circumcision as a Sign of his
precedent Justification, *A Seal of the Righte-
ness of Faith, which he had being yet un-
circumcised, that he might be the Father of all
that believe; and that in Christ Jesus
neither Circumcision availeth any thing, nor
Uncircumcision, but Faith, even the justifying
Faith of Abraham, which worketh by Love.*
We must not think that it was peculiar to
the Jewish Nation to place Righteousness in
superior religious Performances, or think to be
justified by their outward Conformity to this
that Mode in Religion: No! This Error
is founded in the vain and deceitful Nature of
Man, who is apt to acquiesce in the exterior
Observation of religious Duties, because it is
easy, and thwarts almost no violent Lust and
Concupiscence; and when Men find they can do that,
they flatter themselves with hopes that God
will justify, and accept them for these splendid
and harmonious Appearances, and that they must
thereby be in a safe Condition, because they ex-
ternally observe the external Religion of the
Church.

This sort of Hypocrisy (I say) is deeply
rooted in the corrupt Nature of Man, and
it comes to pass, that we see so many
of all Perswasions, take up with the out-
er, supplemental Part of Religion, trusting
in

in their external devotional Performances, the mere instrumental Duties of Religion without the inward Power and Efficacy thereof.

It is ordinary to hear some Hypocrites value themselves upon this, that they come constantly to Church, and are conformable and obedient Sons of the Church; whereas if their Lives were narrowly looked into, it would appear that they are such Sons of the Church of whom she hath reason to be ashamed. On the other Hand nothing is more common than to hear other Hypocrites value themselves upon this, that they despise Forms of Prayer and can pray without them; nay, they perhaps spit with Indignation at mentioning the Name of the Organs, or a Surplice, and profanely thank God that they are no Formalists as we are in their Opinion, but have, and joy all the Ordinances of God in greater perfection and Purity; and yet if the Inside of these Men were laid open, they would be found to be like whited Sepulchres, full of Rottenness and Corruption, and dead Bones within.

The former Sort, that I may allude unto the Apostle's Words, are the *Pharisees* of the Circumcision, and the latter of the *Uncircumcised* they are in the Extream of Positive, and of Negative Superstition; but let these, and all other Men, who count themselves the favourites of God, merely for the great Re-

find in themselves, to the external, and
amental Parts of Religion, assure them-
selves, that God will never esteem them righte-
for such slight Performances; and that it is
consistent with his Wisdom so to do. For
Lord, as he said unto *Samuel*, seeth not, as
seeth: Man looketh indeed upon the out-
Appearance, but the Eye of his infinite
om pierceth further, and looketh on the
t. Circumcision, or Uncircumcision, Cere-
monies, or no Ceremonies, praying this way, or
that, are not the Things which he pri-
ly looks after; but a Thing of greater Mo-
ment, which the Scripture calls the *New Crea-*
ture, and its Subject is the inward, and not
outward Man, as the Apostle observed,
g, *He is not a Jew which is one outward-*
neither is that Circumcision which is out-
in the Flesh; but he is a Jew which is
inwardly; and Circumcision is that of the
Heart, in the Spirit, and not in the Letter,
the Praise is not of Men, but God.

This makes it very plain, that God cannot
or justify any Man merely upon the ac-
count of such easy, slight, and frivolous Per-
formances, as the exterior Acts of Religion,
which the greatest Hypocrite may perform as
easily and delight as much in, as the most sin-
ful Man.

They call them slight and easie Performances,
in a comparative Sense, because it is a thousand
times harder to mortify one single Passion, than

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to hear a thousand Sermons, or say a thousand Prayers, or keep a thousand Sabbaths, or receive a thousand Sacraments. Nay, it is easier by fasting, or whipping, or gashing, to macerate the Body, than to mortify one of the Soul.

Would God indulge Men in their Lusts, if they would willingly, and easily, perform the bodily Discipline, and practise the external and instrumental Part of Religion; they would observe a thousand Rites and Ceremonies, and keep one Lust; they would undergo any penitence, even cut their own Flesh like the Priests of *Baal*, could he let them live in Sin. They would fast twice a Week, pay Tythes of all they had, with all their Hearts pray, or hear Sermons all the Day long, and do this all the Obedience and Resignation that is required of them. But, alas! these are the external Part, and an easie Part of Religion, or the Means and Instruments of obtaining the true Holiness of Heart, and universal Maturity of Life, which is the chief End of all Religion; belongs to publick Worship, and exterior Religion; the Performance of which God will not make the Condition of Justification, unless he would justify the Unregenerate as well as the Regenerate; Sinners as well as Saints; Vicious as well as Virtuous; for all Men could, and all but down-right Atheists could, observe the Economical and

or Part of Religion, were they to be justified hereby.

How diligent should we then see all sorts of Sinners in Attendance upon God's Service. The House of Prayer would then indeed be a House of Thieves and all other Malefactors; y, then there could be no unworthy Communicants at the Lord's Table, but holy and pious would be equally welcome Guests to it.

All which Inconveniences make it as plain as any Demonstration, that God in his infinite Wisdom could not justify any Sinner merely by exterior Devotion, or exterior Performances in Religion, or make the Observation of religious Rites and Duties a Condition of Justification. No! As it would have been extremely severe in God, inconsistent with his infinite Beneficence, to have made perfect and perfect Obedience to the Moral Law, a Condition of justifying fallen Man: So to have justified him for his exterior Performances, or to have made the perfect and exact Observation of any Ritual, or Ceremonial Law, a Condition of his Justification, would have been too insignificant, and easie a Condition, a Derogation to his infinite Wisdom to prove or admit.

How little he values such Performances, may be seen upon their account, you may perceive in what he said unto the Jews, Isa. 1. 11.

What purpose is the Multitude of your Sacrifices

crifices unto me, saith the Lord? I am full of the Burnt-offerings of Rams, and the Fat of fed Beasts; and I delight not in the Blood of Bulls, or of Lambs, or of He-Goats. When you come to appear before me, who hath required this at your Hands to tread my Courts? Bring no more vain Oblations, Incense is an Abomination unto me; the New Moons and Sabbaths, the calling of Assemblies I cannot away with: it is Iniquity, even the solemn Meeting. Ye observe New Moons, and your appointed Feasts my Sabbath; they are a trouble unto me, I am weary to bear them. And when you spread forth your Hands, I will hide mine Eyes from you; and when you make many Prayers, I will not hear: for your Hands are full of Blood. Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well; seek Judgment, relieve the Oppressed, judge the Fatherless, and plead for the Widow.

These Moral Duties are the Things which God values for their own intrinsecal Goodness, and the Performance of them he hath made the Condition of Pardon and Justification, as he did to faithful Abraham, as it is plain from the next Words to those which I have read to you. Come now, and let us reason together, saith the Lord, if you perform these Duties, tho' your Sins be as Scarlet, yet shall they be white as Snow; tho' they be red like Crimson, yet shall they be as Wooll.

3. From whence, in the third Place, it is easie to conclude, that *that*, for which God will justifie a Sinner, must be also such a Condition as is agreeable to his Holiness, *i. e.* such a Thing as will make us holy, as he is holy, and conform our Nature unto his. As the Wisdom of God will not let him justify a Man for performing of vain, trifling, and insignificant Services, as I shew'd under the last Head: So neither will his Holiness suffer him to justify any Man for performing the most difficult and weighty Services, unless they be such, as proceed from a Principle of real and inward Holiness, from the Fear and Love of God, and a perfect Resignation of the Soul, to the divine Will.

Would a Man offer unto God a thousand He-catombs, would he sell all that he hath, and give to the Poor, nay, would he dye the most cruel Death to procure pardon for his Sins, it would signify nothing, unless he had the Power of Godliness, the divine Life within his Soul, and were transformed after the likeness of God, in the Spirit of his inner Man.

Wherewithal (saith the Prophet) *shall I come before the Lord, and bow my self before the most high God? Will the Lord be pleased with thousands of Rams, or with ten thousand Rivers of Oyl? shall I give my First-born for my Transgression, the Fruit of my Body for the Sin of my Soul? No! he hath shewed thee O Man, what is good, and what doth the Lord require*

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of thee, but to do justly, and to love mercy, and to humble thy self to walk with thy God.

These, and such like Fruits of Holiness, are Things which God requires of us, and therefore we may be sure that God cannot justify any Man meerly upon the Account of a *speculative* Faith, or for the *bare Assent* of the Understanding to the Truths of the Gospel, because this strict philosophical Notion of Faith is consistent with a profane Mind, and an holy Life.

A Man may have such an historical Faith, and yet be as wicked both in Mind and Practice, as an Atheist. The Devils have such a Faith, and yet remain Devils still : they believe and tremble, nay they cannot but believe, and their Belief makes them tremble, which is more than many Christians do, and yet, because their Belief is not able to overcome the immutable perversity of their Wills, they continue to be Devils, Enemies to God and all Goodness ; and are reserved in everlasting Chains under Darkness unto the Judgment of the great Day. Such an airy Notional Faith, that doth not influence the Will into a chearful Obedience unto God, brings no other Benefit unto us, than to distinguish us from downright Infidels, and make us visible Members of Christ ; but as for procuring Pardon or Justification for our Sins, it is so far from it, that it aggravates them all, and will sink us lower into Hell, than the Unbelievers themselves.

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I have said all this for the sake of those unhappy Christians, who trust in the bare Profession of the Gospel; and think to be justified before God, because they believe the Articles of their Creed; they never doubted, nor had the least Scruple perhaps, of the Truth of any one of them, and therefore they think their Condition is safe; but if these Men come to die before their Belief hath influenced their Hearts and Affections, they will find themselves wofully deceived, and at the last Judgment, after many a Lord, Lord, to no purpose, they will be dismissed with this dreadful Sentence, I know ye not, depart from me ye workers of Iniquity into everlasting Fire, prepared for the Devil and his Angels.

4. But to conclude, As that for which God will justify a Man, must be agreeable to his Goodness, Wisdom, and Holiness; so in the last Place, it must be agreeable to his Justice, for such a Thing the want of which he may justly punish in any Christian with eternal Damnation. And therefore as the Holiness of God will not permit him to justify a Man for a bare speculative, and Notional Faith, because it is inconsistent with an evil life; so his Justice cannot suffer him to make Assurance a Condition of Justification, or to require of us that we should have a firm, or undoubted perswasion that our Sins are certainly pardoned by God. This is true for many Reasons: First, because it is in not our own Power to have such an un-

doubted Assurance and Perswasion, but the special extraordinary Gift of God. It is the Priviledge of some, but the Duty of none ; and tho' where God is pleased to give it, it conduces to the Comfort, Joy, and Peace of a Believer ; yet it is not necessary to the Being, or Essence of true Faith, according to those very Divines who are the Patrons of it, in that they acknowledge, that a Child of God may be without the Sense, Tokens, and Evidences of his Father's Love. Therefore if Faith consisted in Assurance, it must follow that when a Believer was deprived of it, he should become an Unbeliever, and relaps into an unjustified Estate, which is such an absurd Consequence, as I am confident they will not allow.

There are many other good Arguments against this Assurance being a Condition of Justification, as that of *Bellarmines* [*L. 1. 4. de notis Eccles. c. 11.*] which is this, when I am first assured and perswaded (saith he) that my Sins are pardoned, either I am righteous, or unrighteous ; if I am righteous, then I am not justified by that Assurance or Perswasion, but was so before ; if unrighteous, then my Assurance or Perswasion is false, as indeed it often is : Hypocrites and Enthusiasts, thro' the deceitfulness of their own Hearts and Imaginations, having often as strong, nay often stronger Perswasions, that their Sins are pardoned, than the true Saints, who usually think soberly and modestly of themselves, as to their spiritual Concerns.

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Having now stated the true Notion of Justification, which is the peculiar Reward of this Abrahamical sort of Faith in the Doctrines of Christianity ; and having 2^{dly} shewn in general, that That, for which God justifies a Man, must be something which is consistent with his Goodness, Wisdom, Holiness, and Justice ; I should now proceed to shew that this Faith of *Abraham*, by which his mystical Children are justified under the Gospel, is consistent with all and every one of these Attributes, and that God may honourably justify a Believer for ; but that with the Application of the whole must be the Subject of my next Discourse.

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James II. 23.

And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for Righteousness, and he was called the Friend of God.

YOU may remember that not long ago, upon another Place of Scripture, I took Occasion to discourse to you of the Object of *Abraham's* Faith; when I told you, that the mentioning of God implied all the Divine Revelations, which made up the Patriarchal Religion; all the Doctrines, Promises, and Threatnings, which he believed in common with *Melchisedech*, *Sem*, and other Patriarchs, and Patriarchal Churches; likewise those more particular Revelations, which God made unto him concerning his Posterity, and concerning the *Messias*, whose Day he saw, and rejoiced.

His Religion I further told you continued in the same Form, in which he left it to his Posterity,

until the Time of *Moses*, when God was pleased to enlarge it by new Doctrines, Precepts, and Institutions, which were all comprehended in, and under the Name of the *Law*, as the Doctrines, Precepts, and Institutions of the New Testament are comprehended under the Name of the *Gospel*; which, as I then shew'd was from the Beginning comprized as to the Doctrinals of it, in a short and summary Abridgment, before it was written at large in the Books, which now make up the New Testament; and that this summary Abridgment of the Gospel was written, as *St. John* speaks of his own Gospel, *that we might believe, and that believing* (like *Abraham* the Father of the Faithful) *we might have everlasting Life*.

Hence it came to pass, that none were ever received into the School of Christ, before they professed their Belief of the *Creed*, as containing all the Principles of the Christian Religion according to which universal Custom, our Church at the Baptism of those of riper Years requires them in Person to declare their Belief in all the Articles of the Apostles Creed; and at the Baptism of Infants, she requires their Sponsors to promise for them, that they shall believe and profess them all, as it is in the Churches Catechism, in answer to that Question, what did your Godfathers and Godmothers then promise for you? Part of the Answer is they did promise, that I should believe all the Articles of the Christian Faith; after which the

Catechism

Catechist bids them rehearse the Articles of their Belief, which they do in rehearsing the Apostles Creed.

This Creed, as I then shew'd, if it were not the very same, yet it differed very little from the most ancient Apostolical Creed, which was enlarg'd by the *Nicene Council*, and as it contains all the Doctrinals of the Gospel, or *Creenda* of the Christian Religion: So whosoever professes to believe them, must believe them as *Abraham* believed all the Doctrines, which God revealed unto him; and if he do so, then he shall be justified by his *Abramical Belief*, for *Abraham* was the Archetype and Father of all true Believers. He is set forth unto us by the Holy Ghost, as a Pattern and Example of Faith, as the Apostle speaks, *Galat. 3.* *Know ye therefore, that they which are of Faith, the same are the Children of Abraham; and the Scripture foreseeing, that God would justify the Heathen thro' Faith, preached before the Gospel unto Abraham, or as it is in every Text. Abraham believed God, and his believing of him was imputed unto him for righteousness, and he was called the Friend of God.*

In treating of which Words, I told you I should proceed in this following Method,
First, To state the true Notion of Justification, which is the peculiar Blessing of this Abramical sort of Faith, in the Doctrines of the Gospel, as it is held forth to us in

in these Words, *it was imputed unto him for Righteousness, and he was called the Friend of God.*

Secondly, To shew, that *that*, for which God justifies a Man, must be something which is agreeable to his moral Nature, or consistent with his Beneficence, Wisdom, Holiness, and Justice.

Thirdly, To shew what kind of Faith, this Faith of *Abrahams* is, by which we are justified, and that it is highly consistent with all those Attributes of God, to justify Man by such a Faith. And,

Lastly, To make some practical Improvement of the whole Discourse.

In discoursing upon the first Particular from the Scriptures, we found that the compleat Notion of Justification consisted of three Things. 1. Pardon or remission of Sins ; 2. God's imputing of perfect Righteousness unto pardoned Sinners ; and 3. His receiving of them upon that Imputation of Righteousness into Favour and Friendship with himself. And according to this particular Explication of the Nature of Justification, I made this Definition of it ; that Justification was an Act of God's free Grace, whereby he pardons the Sins of true Believers, as he did the Sins of *Abraham*, and looks upon them as perfectly righteous, as he did upon him ; and receives them also like him, into perfect Favour and Friendship with himself. Otherwise thus : Justification is a gra-

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ious Act of God, whereby true believers like *Abraham*, are acquitted of all their Sins, looked upon as perfectly righteous by God, and are received into as perfect Favour and Friendship with him, as if they had never sinned; as it is written in my Text, *Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God.*

In discoursing upon the 2^d Particular, I shewed First, that perfect, sinless, and exact Obedience to the Moral Law could not be a Condition of Justifying fallen Man, because it was not agreeable to the Goodness, or Beneficence of Almighty God to require the same Terms of Justification of fallen Man, as of Man in innocency: though such a rigorous Exaction had been consistent with strict Justice, yet there had been nothing of Pity, Mercy, or Compassion in exacting of the feeble and broken Posterity of *Adam*, a Talent, where they were not able to pay a Pound. It would no ways have been consistent with a God of infinite Mercy, with the Father of Compassions, whom St. *James* defines to be Love it self; to have exacted of fallen Man such hard and severe Terms of Justification, which it was impossible for him to perform; and therefore his goodness obliged him to overrule his Justice, to abate the rigour of the Law in proportion to our feeble Nature, and give us such Conditions of Justification, as if we were not wanting to our selves, and the divine Assistances, we might with moderate

derate Diligence perform. This I shewed at large out of the Epistles to the *Romans* and *Galatians* : And then proceeded in the second Place to shew,

That *That* for which God will justify and pardon a Sinner must be agreeable to his Wisdom, or such a Thing, for which without any Derogation to his Wisdom, he may justify fallen Man ; and that by Consequence it could not be any exterior Observances, or consist in any external religious Performances, or in the most exact Conformity that could be to any religious Rites, or Ceremonies, or the Oeconomical Orders of any Church. This I likewise proved from the Scriptures, and then proceeded in the third Place to shew, that *that* which God hath made a Condition of Justification, must also be agreeable to his Holiness, *i. e.* such a Thing as will make us holy, as he is holy, and conform our Nature unto his. This being proved, I further shewed, as a Consequence from hence, that God could not justify any Man upon the account of a mere contemplative Faith, or for a bare Notional Assent of the Understanding to the Truths of the Gospel : And then in the last Place I shew'd, that *that* for which God will justify a Man, must be also agreeable to his Equity and Justice, or such a Thing, the want of which he may justly punish in any Man with eternal Damnation ; and by Consequence, that he could not make *Assurance* a Condition of Justification, because

It was not in our own Power to have it, but the special extraordinary Gift of God. And from hence I now proceed in order to the third Head, upon which I proposed to discourse, viz.

III. To shew what kind of Faith this Faith of *Abrahams* is, by which we are justified; and that it is highly consistent with the fore-mentioned Attributes of God. Now if we come to examine from the Scriptures, what kind of Faith this justifying Faith of *Abrahams* was, we shall find that it was not a mere Notional Faith, which consisted in a bare Assent of the Understanding; but such a Faith as did effectually influence his Will into chearful Obedience unto God. It was such a Faith, as did not only enable his Understanding to believe the Truth of all that God said and revealed unto him, but such as made his *Will* choose the Goodness and Delight in the Practice of those things which he believed. In a Word, it was an active and working Faith, which put him upon serving of that God, who so graciously revealed himself unto him, of doing every thing that he bid him, tho' never so ungrateful to Flesh and Blood, and which made him trust in God's Promises and Revelations, and Hope against Hope, and act as vigorously for things merely hoped for, and things not seen, as if they had been set before his Eyes.

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He looked upon future things as present, and upon things promised by God, as already performed; and he had such a strong Faith, and full Affiance in him who called him, that he was entirely devoted to his Service, and wholly and without Reserve, resigned up his *Will* to his. To be short, his Obedience, like the Angels, was constant, chearful, and universal, because he believed, that he who called him was faithful, and just, and able, and willing to do more for him than his best Services deserved. Such a lively, active, working Faith, was that of *Abraham's*, as may be seen in *Heb. 11.* where the Apostle tells us, that *By Faith Abraham, when he was called to go out from his Country, and Friends, into a Place which God promised he should after receive for an Inheritance, obeyed, and instantly went out not knowing the Place at all whither he went.*

This is the first Instance which the Apostle brings to shew, that the Faith of *Abraham* was not a mere Speculative, or Intellectual, but a powerful, practical, obediential Faith, which commanded the Assent, and Resolution of his Will, to obey the Call of God. Then, faith he, *By Faith he contentedly sojourned afterwards in the Land of Promise, as in a strange Country, not building Houses, but dwelling in Tabernacles with Isaac and Jacob, Heirs of the same Promise.*

As in the Strength of Faith he immediately departed from his own Country, and from
a great

great Estate, when God called him : So in the Strength of the same Faith, he contented-
sojourned all his Life long in a strange
country, because, as the Apostle observes, he
looked by the Eye of Faith for another City,
which hath more sure Foundations, whose
Builder, and Maker, is God.

But then the third Instance of his active
mediential Faith, was greater than either of
the two former ; for by Faith, when he was
sacrificed, he offered up *Isaac*, his promised, and
only begotten Son ; even *Isaac*, of whom
it was said, that in *Isaac* shall thy Seed be
called ; accounting, that God was able to raise
him up, to fulfil his Promise, even from the
dead, from whence he also received him, as it
is, in a Figure, from his own Body, as
dead as dead, at an hundred Years old, and
from the Deadness of *Sarah's* Womb.

This Consideration of the lively, vigorous,
and working Faith of *Abraham*, who through
the principle of Faith, obeyed God in all things,
indeed the Apostle *St. James* say, *Was not A-*
braham our Father justified by Works, when he
offered Isaac his Son upon the Altar ? Seest
thou how his Faith wrought with Works, and
his Works was his Faith made perfect, and the
Scripture was fulfilled, which saith Abraham
believed God with a lively, active, working,
obedient Faith, and his believing of God
in such a manner, was imputed unto him for
righteousness.

Having

Having now shewed from the Scripture what kind of Faith this justifying Faith *Abrahams* was; how it was not a dead, but living; not an idle, but an active; not a weak, but a strong; not merely a speculative, but so a practical Faith; which consisted not barely in Notion, or in a bare Assent of the Understanding, but in a practical Influence of the Will into Obedience unto God: I proceed to shew how Justification, by this sort of Faith is perfectly agreeable to the Goodness, Wisdom, Holiness, and Justice of God; or how God may honourably make this sort of *Abrahams* Faith a Condition of Justification, or honourably justify fallen Man by this sort of Faith.

First then, Justification, by this sort of Faith according to the former Rule, highly agreeable with the Goodness, or Beneficence of God, because it doth not import perfect, sinless, unerring Obedience, which God required of Man in Innocence, according to the first Covenant of Works; but honest, hearty, and sincere Obedience, which makes the Gospel a Covenant of Grace: And it is not the doing of that we ought, according to the literal Rigour of the Law, but all that we honestly can in our lapsed Condition, endeavouring to the utmost to please God, in whom we profess to believe; and like faithful Servants, striving to do our best, even all that we can, tho' not what we ought, and not allowing our selves in

Practice of any one known Sin, or the Neglect of any one known Duty.

Now in such a Case as this, it highly becomes the Goodness of so gracious and merciful a Father, to accept of the unfeigned Will for the Deed, of the faithful Endeavour for the Performance, and of the sincere Purpose and Intention for the Execution : In a Word, nothing can redound more to the Praise and Honour of the Father of Mercies, than out of pity to the Condition of fallen Man, to relax, as he hath done, the literal Strictness of the Law ; and instead of compleat, and never-failing Obedience, to accept of such as we are only able to perform, even of honest, sincere, and faithful Obedience, when we unfeignedly do what we can, tho' at best we cannot do what we ought. If God, as the Apostle observes, had exacted of us the Works of the Law, or Legal Obedience, we had been under the curse ; *For it is written, cursed is every one that continueth not in all things, which are written in the Book of the Law to do them ;* but a God of infinite Goodness was not capable of acting with such extream Severity, in binding us to such impossible Conditions ; and therefore in Mercy, and Compassion to us, as he became so gracious a Father, he hath corrected the Rigour of the Law, by the Chancery of the Gospel ; not requiring Legal Obedience, which consists in a punctual fulfilling the Law, but Evangelical, which consists

sists in keeping of the Law to our utmost Power.

This was the very Condition of *Abraham*, the Father of the Faithful, he was a Sinner like other Men, and like other Men offered up Sacrifices for his Sins unto God ; but then his Sins were not wilful and deliberate Sins, but Sins of Ignorance, or Error, or at the worst but surreptitious Sins, or Sins of sudden Surprise. He did not knowingly, and willingly, and deliberately, commit Sin ; he did not live in the Practice of any one Vice ; he refused no Obedience to God in any one Particular, but unfeignedly did his best to please him in all things nay, if he could, he would have perfectly kept the whole Law, and I question not but heartily wished that he could : In a Word, tho' he could not serve God perfectly, but was guilty of many Slips and Defects, yet he served him with all his Heart, and all his Soul, and all his Mind and Strength ; and therefore God could not do any thing more for his Honour than justify such a devoted and faithful Servant, and impute his imperfect Righteousness because it was so honest, and sincerely performed, for perfect Righteousness unto him as it is written, *Abraham believed God, and was imputed unto him for Righteousness, and he was called the Friend of God.* He would have done more if he could, he had the Zeal and Good-will, tho' not the Ability of an Angel, and therefore God of his infinite Me

cy and Goodness could not but justify such a loyal, and faithful Believer, and receive him into as perfect Favour, and Friendship, as if he had perfectly kept the whole Law. But, 2dly, As it is very agreeable to the infinite Goodness and Beneficence of Almighty God, to justify fallen Man for such an active, and obedient Faith as this: So is it highly agreeable to his infinite Wisdom, which regulates all his Actions, and obliged him in his Mercy to have some Regard to his Law and Justice, and so would not permit him to justify a Man that did nothing, or any thing less than his best. God's strict Justice, as I have shewed, requires of Man to do all that the Law exacts of him; and therefore when his Goodness went about to qualify and temper the Rigour of his Justice, we must needs imagine that his Wisdom would not permit him to relax the Law more than was needful, or make greater Abatements from perfect Obedience, than the Weakness of Humane Nature really did require.

It was inconsistent with his Wisdom to let Man live in Idleness, or indulge him in any non-necessary Defects, and therefore when his Goodness constrained him to remit the Condition of Legal Obedience, this Attribute which regulates his Goodness, required him to set up Evangelical Obedience instead of it, which is the unfeigned, and honest Obedience of Faith. As Man, whose Goodness and Compassion will oblige him to take less than a broken Debtor

owes him, rather than let him perish in Prison; yet the Regard he hath to his own, and his Families Necessities, doth in Prudence oblige him to exact as much as he is really able to pay : So when the Goodness, and Beneficence of God obliged him to require less of broken Man than he was bound to pay ; yet the great and indispenfable Regard, which he could not but have to his Law, and Justice, as a Governour, did in Prudence oblige him to exact as much Obedience of Man, as in his broken Condition he was able to perform. If his Mercy made his Justice remit the impossible, and unperformable Condition of perfect and unerring Obedience, yet his Wisdom could not but make his Mercy bind him to the possible Condition of faithful and honest Obedience; if that got him freed from doing all that he ought, yet this strictly ties him to do nothing less than all that he can ; if that hath procured a general Pardon for all involuntary and indeliberate Slips and Defects, yet this allows of none that are deliberate and voluntary ; if that frees him from the Obligation of fulfilling, yet this strongly ties him unfeignedly to endeavour the fulfilling of the Law.

Wherefore this sort of Faith, including Fidelity, and Obedience to God in the very Notion of it, and being an active Principle, always working by Love, and putting on the true Believer to do as much as he honestly can ; that he can never do as much as he ought, and to render

render an impartial, and universal, tho' not a compleat and exact Obedience to all the Commandments of God, it was highly consistent with the Wisdom of God as a Lawgiver, to make it a Condition of Justification, because it supposes an unfeigned Desire, and Endeavour in the justified Person to keep the whole Law; and that he hath such a conscientious Regard unto it, that he would not knowingly, and deliberately, transgress it, much less live in any known Transgression thereof.

This was the Condition of *Abraham*, he was acted by such a Faith, into chearful and universal Obedience unto God: His Faith made him diligent in God's Service, delight to do his Will, endeavour after Perfection, and bend all his Faculties of Body and Soul to keep his whole Law; and therefore God might very honourably, without any Derogation to his Wisdom, as a Lawgiver, look upon him as perfectly righteous, and as such receive him into perfect Favour and Friendship with himself. As it is written, *He believed God, and it was,* &c.

But in the third Place, as it was very agreeable to the infinite Goodness and Wisdom of God, to justify fallen Man for such a Faith as this: So was it most agreeable to his Holiness, which could not suffer him to be reconciled to any Man as perfectly righteous, who was not so in the Sincerity of his Intention and Will. God is of a most pure and holy Nature,

ture, and cannot, for that Reason, be reconciled to any Person who hath not a Principle of Holiness in the inward Man, and whose Heart, and Will, and Affections, are contrary to his. He cannot delight in any Man, 'till he is his Servant in Sincerity of Will, and 'till he is unfeignedly resolved to serve him to his utmost Power; and therefore 'till a Christian Man's Creed shall influence his Will, by the Truth and Goodness of those Things, which it presents unto it into universal Obedience unto God, he can no more justifie such a Person, than change the Nature of Good into Evil.

But as soon as his Faith shall make him love that holy God, and most loving Saviour, in whom he believes, and resolve faithfully and honestly to serve him in all things as *Abraham* did; I say, as soon as a Believer, like *Abraham*, shall devote himself to the Service of that most adorable God and Saviour, in whom he believes, then God may, and will, accept him, as perfectly holy and righteous, because he now, without Fraud, or Hypocrisy, endeavours to be as holy and righteous as he can. If such a Believer could, he would with all his Heart, be as holy as an Angel: Could he, he would with all his Heart render unto God perfect, and unerring Obedience, and is always very much humbled, and very sorrowful for his involuntary Slips and Defects.

'Till a Christian Believer hath arrived at this Abrahamical Pitch, God can no more justifie him,

him, than he can justify a Devil, or a Prince pardon an obstinate Rebel, who is in actual Arms against him ; but as soon as his *Will* is changed, when his Faith hath once got the Mastery of *that*, and subdued it into Obedience unto God, then God in that very Moment, if any such precise Moment there be, will look upon the Believer as perfectly righteous, because he already hath the Seed of all Moral Perfections in him ; and from henceforth will labour after Perfection, and approve himself to God in all things, according to his utmost Power.

Nothing less than this could have prevailed with God to justify *Abraham*. He perfectly believed God, and his perfect Belief made him resign up himself wholly unto him ; and as soon as God perceived how his Faith commanded, and over-ruled his Will, and made him devote himself entirely to his Service, to do whatsoever he commanded him, he forthwith justified him, and imputed his Faith for perfect Righteousness unto him : Just as a good, and wise, and righteous Master, who will by no means acquit a careless, slothful, or contumacious Servant, but will punish him for his Faults, yet will over-look all the Defects of a truly, faithful, diligent, and honest Servant ; because he knows they are involuntary, and that in Sincerity of Heart, and Intention, he always doth his best, tho' thro' some Natural Infirmities, now and then

he doth not so well, as otherwise he might expect.

He rewards him as much, as if he performed every Thing according to perfection, because he unfeignedly strives to do so; and this honest affection of Mind, which makes him labour after Perfection, and heartily endeavour to please his Master in all Things, makes it just, and honourable for his Master to reckon him among those, and place him in the same degree of Favour with *them*, who perfectly and unerringly do his Will. In like Manner, the holy and righteous God, may honourably look upon all true Believers, as Holy and Righteous as the Angels, and place them in the same degree of Favour with them, because they have their Honesty and Integrity, tho' not their Ability; they intirely devote themselves to serve God, as *they* do, tho' they cannot acquit themselves of his Service with such Success.

But without the Fidelity, and Honesty, and obediential Disposition of an Angel God will justify no Flesh. Where there is wanting an effectual Willingness, and active Desires to obey God, that Faith is vain, and utterly unprofitable to Justification, as being at the best, but a notional, contemplative, and historical, and not the truly practical, honest, and Abrahamical Faith.

But in the last place, as it is agreeable to the Goodness, Wisdom, and Holiness of God to make this sort of Faith a Condition of Justification

ication: So is it highly consistent with his Justice, because it is such a Thing, the want of which he may justly punish in any Christian Man, with eternal Damnation.

For this sort, or rather degree of Saving Faith, of which I have discoursed, consists in such a powerful Conviction and Assent of the Mind to the Truths of the Gospel, as effectually overrules the Will, by proposing unto it the Good and Evil of those Things which the Understanding believes.

But now if any Man do not believe to this powerful and saving Degree, it is either because he hath not a sufficient Degree of Notional or Historical Faith; or if he have, yet his Lusts and Passions influence his Will, more than his Faith can do. Those that have not a sufficient Degree of Notional or Historical Faith, are the Atheistical and Sceptical sort of Christians, who are not convinced of the Truth of Religion, but then their Incredulity, and Wavering, and want of Assent, proceeds from culpable Causes, as from Pride, Interest, Malice, Prepossession by false Principles, wilful and affected Ignorance, and other evil Causes of Prejudice, which it is in their Power to remove.

And then for those, who are sufficiently convinced of the Truths of the Gospel, and firmly assent unto them, having a good degree of intellectual Belief; if their *Faith* doth not command and influence their Wills into Obedience, it proceeds from their reigning Lusts, and Passions,

sions, which move and determine their Wills more strongly than their Faith can do. They suffer their evil Lusts to have Dominion over them, and their Belief; and so it comes to pass thro' their own Fault, that they are Believers, and Sinners too, being acted and often hurried by their unmortified Lusts and Passions to Sin against the Belief and Convictions of their own Consciences, and for that Reason are seldom free from fear and remorse.

These Mens Faith, and Assent to the Truths of the Gospel, with moderate Care and Endeavour to mortify their reigning Lusts and Passions, would be sufficient to influence their Wills into Obedience unto God; but because they cherish and indulge their Lusts, which they have Power by God's Assistance to mortify and conquer, and so keep them in a Condition to resist their Belief, because they want the love of God to actuate their Faith, but let it be stifled, and extinguished in their Souls by the Love of the World, and the Pleasures of Sense, therefore God is free by all the Rules of Equity and Justice to damn them, as well as meer Infidels, because, notwithstanding their intellectual Faith, they continue in their Sins.

There is no Reason that God should impute their uneffectual Belief for Righteousness unto them, because they let their Senses have more Power over them than their Faith, and Things present, and the Things that are seen more strongly move them, than the Things that are

not

not seen, but which they believe will certainly come to pass.

Wherefore it is just with God to put these sort Believers in the same State with utter Unbelievers, because they live like them, the Life Sense, and bating a little exterior Religion, have themselves as if they believed there was God, no Saviour, no Promises of the Spirit, Resurrection unto Judgment, nor none of those Things which yet their Understandings fully believe.

They are *far* from being Abrahamical Believers, or the spiritual Children of *Abraham*, and however at the last Day they will claim acquaintance with Christ, and call him Lord ! yet he will treat them as Enemies, and dangers : he will finally say unto them, *I know ye not, depart from me ye workers of Iniquity, into everlasting Fire, prepared for the Devil and his Angels.*

Having now shew'd at large, First what Justification is,

Secondly, That *that* for which God justifies a Man must be agreeable to his infinite Goodness, Wisdom, Holiness, and Justice, and

Thirdly, Having shewn that believing in God, as *Abraham* did, is such a Condition as is agreeable to the forementioned Attributes, and that for such a Faith, and such a Faith only honourably justify fallen Man. I proceed

To make some Use and Application of all I have hitherto said upon this Subject.

First

First then, by the help of what I have said you may easily reconcile the seeming difference betwixt *St. Paul*, who saith that *Abraham was justified by Faith*, and not by Works; and *St. James*, who saith, that he *was justified not by Faith only*, that is, by a bare Notional Faith but also by *his Works*.

For they agree in the same Thing, tho' they differ in the Manner of their Expression, as the several Occasions of their writing did require. For when *St. Paul* wrote he had to do with a Pharisaical sort of Christians in the Church of *Rome* and *Galatia*, who taught that Men were to be justified by perfect, sinless, and unerring Obedience to the Law of *Moses*, which is always to be understood in his Epistle to the *Romans*, by the *Deeds and Works of the Law*.

Now in opposition to this Opinion of being justified by perfect legal Righteousness, which he shews to be impossible, with respect to the moral Part of the Law; he asserts, that Christians are justified, as *Abraham* was, not by perfect legal, but by imperfect, but honest evangelical Righteousness, which renders a Man in Heart and Soul entirely obedient unto the Law, tho' by Reason of his natural Infirmitie and Weakness, he cannot perfectly keep the same.

Now this honest obediential frame of Will he calls *Faith*, by which he never meant a bare Assent of the Understanding to the *Credenda* of Religion, but such an Assent, as did perfectly influence the

fluence the Will into the Practice of Religion, and therefore he brought *Abraham*, one of the most obedient Servants that ever God had, for an Example of this compleat Working, and of every sort of Faith, and of Justification thereby.

So that the Faith of *Abraham*, in *St. Paul's* Writings, includes the Love of God, and an obediential Temper of Mind in it, and will not fail to bring forth good Works in the true Believer, no more than the Sun can fail to shine. I do not say that Faith, formally speaking, is good Works, or Obedience, but that it includes an obediential Temper of the Heart, and *Will*, in *St. Paul's* Notion of it, and that That obediential Frame of Will in the true Believer, can no more forbear to exert it self in actual Obedience, or bring forth good Works, than the Sun to shine, or any other necessary Cause to produce its Effects.

This the Jewish Christians of *Rome* and *Galatia* knew very well to be the meaning of the Apostle, from the Example of *Abraham*, who perfectly believed in God, and trusted in his Promises against Hope, that he resigned himself wholly to the Divine Conduct: But then other loose Christians afterwards taking Advantage of the Apostles Expressions, where he saith, that *Abraham* was justified by Faith, and not by Works, began to teach that a mere outward Profession of the Christian Religion, without a holy Life, was sufficient to justify a Man in the

the sight of God ; which made St. *James* contradiction to that Opinion, assert, that were not justified by Faith only, nor by a bare Assent of the Mind to the Truths of the Gospel but by Faith with Works, *i. e.* by a working Faith ; which he proves as St. *Paul* did, by the Example of *Abraham* ; which plainly shews, that in their different ways of Writing they understood the same sort of Faith, which is opposed to perfect, sinless, unerring Obedience by St. *Paul* ; and by St. *James* is represented, as the Root, and Source of that honest and sincere, tho' imperfect Obedience, which God under the Gospel is pleased to admit. In the former Sense it is opposite to legal Righteousness, which consists in doing all that we ought to do, according to the Covenant of Works ; and in the latter, it is that very Evangelical Righteousness which consists in doing as much as we can according to the Covenant of Grace. For as the Body without the Spirit is dead, so Faith without Works is dead also, and cannot justify us before God.

But 2^{dly}, From what I have said about Justification and Faith, we may collect how honest and strict a Religion the Christian Religion is, wherein no Man can be justified, but who honestly and sincerely, without hypocrisy or reserve, devotes himself to do the whole Will of God. That Believer, who expects, that God will impute righteousness unto him, must look upon *Abraham* the Archetype and Father of all Believers, and end Power ; working in him more than the such himself such as to God in active Man, a from others have those and the World, Jesus for Un as it we. justified by Faith, so, or and a ble to mple ng on ne W Th reter pon lieve

Believers, hunger, and thirst after Righteousness,
 and endeavour after Perfection with his whole
 Power; he must have, as he had, an active,
 working, and lively Faith, which will strength-
 en him against all Temptations, and make him
 more than Conqueror over them all. It must
 be such a Faith, as will not let him allow
 himself in the Practice of any known Sin, and
 such also, that will constantly push him on to
 Good, and to increase in Grace, being such
 an active Principle of Divine Life in the inward
 Man, as I have shew'd it to be. This is plain
 from other Places of the New Testament, which
 I have not yet mentioned, as *1 John 2. 4.*
Whoever is born of God overcometh the World,
and this is the Victory that overcometh the
World, even our Faith; so *Gal. 5. 6. In Christ*
Jesus neither Circumcision availeth any thing,
nor Uncircumcision, but Faith, which worketh,
as it might be rendered, which is actuated by
Love. So that the Faith for which we are ju-
 stified in the sight of God, must be such a live-
 ly Faith as will make us ready, and willing to
 do, or suffer any Thing in obedience to him:
 and accordingly in the 11th Chap. of the Epi-
 stle to the *Hebrews*, you will not find one Ex-
 ample of *Faith*, which is not mentioned for do-
 ing or suffering some Thing in compliance to
 the Will of God.

This ought seriously to be weighed by all that
 pretend to be Believers, and expect Salvation
 upon Gospel-Terms. For 1. This Abrahami-
 cal

cal justifying sort of Faith is inconsistent with Hypocrisy, being the Truth, and Life of that idle, dead, and mere Notional Faith, which the Hypocrite hath. The true Believer really is, what the Hypocrite pretends to be, his Life is perfectly agreeable to his Devotion, his Practice to his Profession, and he can no more sin in a private Room, than upon the House-top.

The Hypocrite makes only a shew of what the true Believer hath, and doth; having no more of Faith, than what is contained in the bare assent of the Understanding to the Articles of the Creed, and the outward Profession of such a Belief; but the Faith of the true Believer hath the whole Soul for its Subject. In him it is Belief or Assent in the Understanding, and Love, Choice, and Consent in the Will, the Truth of Things believed commands his Understanding, and the Goodness of them captivates his Will, and so the whole Man entirely becomes the Servant of God.

But in the 2^d Place, If this justifying Abrahamical Faith be inconsistent with Hypocrisy, how much more inconsistent must it be with Profaneness; and if Hypocrites must be damned for want of the Substance, tho' they have the Shadow of it, how will scandalous and openly profane Sinners be able to stand in Judgment before God?

The hypocrisy of the Hypocrite, doth as it were follow after him, because it is not manifest till the Day of Judgment. But the open

lived

newdness and Impieties of the profane Person, as it were, before him unto Judgment, and declare to all the World, what his Fate, without Repentance, must be ; as it is written, *me Mens Sins are open before Hand, going fore to Judgment*, and as it were declaring to the World, that they will be damned. And Hypocrites cannot be justified at the great day, certainly there remains nothing for open scandalous Sinners, but a certain fearful looking for of Judgment, and fiery Indignation, when they shall fall into the Hands of the living God.

I beseech you by the Bowels of Jesus Christ consider this. If it be all that God in Justice and Wisdom can do to pardon the Sins of such a believer as *Abraham* ; if such a pure, holy, true, and lively Faith as his was, be the only condition of Justification ; how can we expect to be justified, if we secretly, much more if we openly allow our selves in the Practice of any known Sin, or the neglect of any known duty ? If secret Sins be inconsistent with such a Faith, how much more so, are open Impieties, which rather bespeak a Man to be an Atheist or Infidel, than to have the Faith of *Abraham*, or to be an Abrahamicall Believer in Christ ? If such Men as *Abraham*, and such as are the children of *Abraham*, if such righteous and faithful Servants of God scarcely be saved, where shall the Ungodly and Sinner appear ? Let all those seriously to consider this, who

by their open Profaneness and Abomination disgrace the Profession of the Gospel, and dishonour that Faith in Jesus Christ, which they pretend to profess. To them especially I speak our own Communion, who by their wicked irreligious Lives, open the Mouths of our Adversaries against us, and do more harm to the Church, of which they pretend to be dutiful Members, than all their Arguments for her can do her good.

These Men pretend to believe in Christ, and to be his Disciples, and yet by their impious and riotous Manner of living, in all Intemperance and Impurity, they crucify Christ afresh and put him to open Shame, as much, and more, than if they were professed Atheists and Infidels, that neither believed in God, nor in Christ.

They profess to be true Sons of the pure and Apostolical Church, which the Reformation restored from a multitude of Innovations and Corruptions, to the true Catholic Doctrine and Worship; and they can, it may be, justify our Reformation both as to the Necessity and Measures of it; and prove against the Gainsayers, that we are neither guilty of Heresy or Schisme; nay perhaps they delight to talk for our Holy Religion in all Companies and are ready to give an Answer to every Man that will ask them the Reason of the Hope that is in them. And yet their Profaneness all the while makes these Sons of our Church, but

Sons of her Sorrow; Sons, who disgrace and help to ruin their Mother by such Sins as have provoked God to lay so many Churches waste. It was for the Sins of such Men as these, that God brought the Abomination of Desolation upon the Churches of *Jerusalem, Antioch, Alexandria*, and all the famous Churches of *Greece*, and I am sure nothing can do our Church harm, but the Sins of her People, whose Lives are contrary to her pure and strict doctrine, and that Abrahamical sort of Faith, which she doth profess.

Children of *Abraham*, and Children of such pure and Primitive Church as this, are in Divinity the same Thing; but here is our un-
happiness, here is the Root of all our Sorrow and Fear, that our Professors are not such believers in Christ, as *Abraham* was in God, nor such Members of this, as he was of the Patriarchal Church. He was such a Person, as was worthy to be blessed by *Melchisedeck* the Priest of the most high God; and could we follow the holy Patriarchs Example, the glorious Majesty of the Lord our God would be upon us, and we should become his Friends. God should then be merciful unto us, and bless us, and prosper our Church, and shew us the Light of his Countenance, and turn from us all those Evils which our Sins most righteously have deserved. But then we must not only talk but live well, we must practise the pure Doctrine which we profess, and frequent the pure worship of God,

which we pretend to justify and admire; and finally, walk worthy of the Vocation whereunto we are called in this truly Catholick and Apostolical Church. This will be the way to have Righteousness imputed unto us, and save our own Souls. Nay, this will be the way to justify our Faith it self, and the Holy Church in which we profess it; and to make our Religion great and venerable in the Eyes of those that are not of it, and force them to confess that it is from above, and that God is in us and among us of a Truth; God, the Allsufficient God, who always was with *Abraham*, his Sun, his Shield, and exceeding great Reward the God that was before *Abraham* was, the Author and Finisher of our Faith; even the God, and Saviour, and Husband of our Church To whom, &c. Amen.

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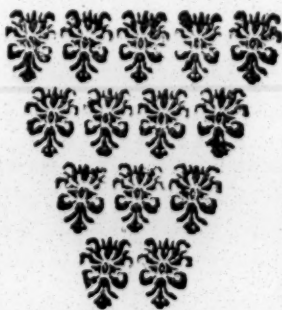
Preach'd on the

F E A S T

O F

St. MICHAEL the Archangel.

By *George Hickes*, D. D.



L O N D O N :

Printed for *John Churchill* in *Pater-Noster-*
Rom. 1713.



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Psalm VIII. ver. 5.

Thou hast made him a little lower than the Angels, and hast crowned him with Glory and Honour Thou madest him to have Dominion over the Works of thy Hands, and hast put all Things under his Feet.

The Context is,

What is Man that thou art mindful of him; or the Son of Man that thou visitest him. Thou hast made him, &c.

THE Words of this Text may be considered either as originally written by King *David* in this Psalm, or as cited out of him by *St. Paul*, in Chap. 2. of his Epistle to the *Hebrews*, and apply'd to our blessed Saviour, *Christ*. The sense of them, as they are the Words of *David* is literal, and sets forth unto us the natural excellence and Dignity of Man: 1st. In that God hath made him not much inferior in his Nature to the Angels: And, 2^{dly}, In that he hath made him Lord of all the other Creatures, which he hath put in Subjection under his Feet.

But the Sense of them, as they are apply'd by *St. Paul*, is Mystical, or Evangelical, and sets forth unto us the super-natural Dignity, and Honour, which accrues to Man by Virtue of the personal Union of the human Nature with the Divine in *Jesus Christ*, whom he hath made to have Dominion over all sorts, &c. In the first Sense they are a Subject fit for the Reason of a Philosopher; and in the latter, for the Reason and Eloquence of a *Seraphim*; and in both are a Theme not improper for a Divine; Divinity being a Faculty, which hath Philosophy for its Basis, and Revelation for its Cone; and the Scriptures, the Study and Understanding whereof comprehends all Divinity, containing natural, as well as super-natural Speculations, as may be seen in this Psalm, where the devout King, before he considered the natural Excellence of Man's Nature, and his Dominion over the Creatures, had entertained his Thoughts, like a Philosopher, with the admirable Frame and Structure of the Heavens, and the Beauty and Order of the Lights which God had placed therein. *When* (saith he in the third Verse) *I consider thy Heavens, which are the Work of thy Fingers, and the Moon, and the Stars, which thou hast ordained, I am astonished to think, that thou, the great Creator of them, shouldest condescend so far, as to shew such Grace and Favour unto sinful Man, whom thou hast made a little lower than the Angels, &c.*

But because it is impossible to treat of these Words in both these Senses at one time, I shall now confine my self to the former; and if God please to spare my Life 'till this Anniversary Festival recur the next Year, I shall then treat of the latter, changing the Author, but not the Text.

This Text then, considered as the Words of *David*, represents unto us the natural Excellence and Dignity of Man; *1st*. In that God, who made the Heavens, hath made him not much inferior in his Nature to the Angels; *2^{dly}*, In that he hath made him Lord of all the Creatures, and put them in Subjection under his Feet.

The Consideration of the natural Excellence and Dignity of Man, is both a sublime and devout Contemplation, and filled the Minds of the Philosophers of Old, with the Admiration of their own Nature, and of the Wisdom and Goodness of God, who made such an excellent Creature as Man.

Trismegistus was wont to call him the greatest of Miracles; and *Plato*, in his Book of Laws, calls him God's Wonder among the other Creatures. And indeed, if we consider his Constitution, we must needs grant, that he is the most wonderful Creature that God hath made. He is the Problem of the whole Creation, the middle Region betwixt Heaven and Earth; the Horizon between the upper and lower World, and the only Creature that makes up that great

great Breach, which would otherwise be in the Order of Things ; for he is Spirit, and Matter, Soul and Body, Angel and Animal, Mortal and Immortal, united into one ; and besides, the Union of the Divine and Human Nature into one Person, which is the great Mystery of our Religion, there is not a greater Miracle within the whole Sphere of Nature than its Symbol, the Union of Body and Soul in Man ; both are inexplicable : And we may say of the latter, what *St. Paul* said upon another Occasion ; *O the depth of the Riches of the Wisdom and Knowledge of God ! how unsearchable are his Judgments, and his Ways past finding out.*

For there are but two knowing Faculties in Nature, Sense, and Intellect, which reside in Species, as different as the two Points of a Diameter, and yet they both meet in Man, as their Center. And in Correspondence to these two knowing Faculties, there are but two Sorts of Pleasure, sensible, and intellectual ; the Brutes are made for the Enjoyment of that, and the Angels are made for the Enjoyment of this ; but Man alone is fitted by the Prerogative of a double amphibious Nature, to monopolize the Enjoyment of them both.

But alas, I must not dwell on the complex Consideration of Man ; but before I can demonstrate, that God hath made him in his Nature but little lower than Angels, I must strip his Angelical Part, his Soul of his Body, and

and consider it, 1st. In the Spirituality of its Nature; 2^{dly}, In its Faculties, or Powers; 3^{dly}, In its Duration, or Eternity; and 4^{thly}, In its Capacities, which in one Word is to consider it according to the Image of God, after which it was made.

I. For she is the Resemblance of God, the brightness of the everlasting Light, and the picture, or Parhelius of that invisible Sun, in the Light of whose Countenance we have our light. God himself was the Original after which she was drawn; she bears the Characters and Impressions of his Essence; and the Philosophers used to say, that she was, *Μοῖρα καὶ ἀποσπασμάτιον τῆς θεῖας φύσεως*; a Spark of self-essential Fire; a Ray of the Divine Light; a Particle of the Deity; a Drop of the immense Fulness; a Stream, or Emanation from the Spring of Life. And all this is so far from being a diminution of her spiritual Nature, and so agreeable to the glorious Original, after which she was made, that scarce any thing is attributed to her, or spoken of him in the Holy Scriptures, but what belongs to the Soul of Man, that little Angel within us, with just Diminutions and Allowance for a finite Creature.

1. To begin then with her Essence. Is God asserted in the Scriptures to be a *Spirit*? So she; and can lay as high Pretensions, to resemble him in the Spirituality of his Nature, as any Angel, or Archangel, that attends about his Throne.

For

For she is in her self a pure, simple, self-moving, immaterial, indivisible Substance, without Parts, and without Physical Qualities and by consequence impassible, and free from all those Changes and Alterations, that happen to Bodies in all the Quarters of the World. I say, she is all this in her own self, and as distinct from the Body in which she lives, and moves, the Body it self is from its Cloaths. This has been unanswerably proved in all Ages; in the former Times against the *Epicureans*, and this against the *Hobbiſts*, both by Natural and Moral Demonstrations, which I shall recite though I cannot insist upon them here.

1. *First*, by natural Demonstrations, as that Matter, which in its own Essential Notion contains nothing but Extension into Parts, and Divisibility into those Parts into which it is extended, and which is capable of nothing or in that State, but what can be effected by the Division and Sub-division, and the Motion, Rest, Size, Shape, and Posture of its Parts: I say, that this dull Mechanical Thing, Matter, which in the Hands of God, as Wood, and Stone, in the Hands of the Workman, is not of it self as the Soul is capable of Sense; much less of such Thoughts, as Mathematical, and Logical Notions, which consist in abstracted, and relative Conceptions, and the eternal and immutable Ideas of Things.

2. That Matter is not capable to move it self, being indifferent to Motion, or Rest; and

consequence hath no spontaneous Motion, can be capable of the *αὐτεξέσσιον*, or *αὐτοκίνησις*, that self-moving, self-exciting Power, which every Man finds in his own Soul.

3. That meer Matter cannot be fed and nourished, refreshed and delighted, as the Soul is with the Notions of Truth and Goodness, which it embraces with unexpressible Satisfaction, and is grieved as much on the other hand, at the Apprehensions of what is false, as it is at the loss of what is good.

These are the Natural. And the Moral Demonstrations are as cogent as these. As, 1. From the universal Consent of all Men, Countrys, and Nations. 2. From the Desires which all Men have after Immortality. 3. From every Man's Conscience, witnessing to him, that his Soul is a Spirit, and must survive in another State. 4. From the Consideration of the natural Justice and Goodness of God, who doth not dispense his Rewards here, as if the Soul were mortal, he would by those Attributes be bound to do; and who, if the Soul were but a Spiritual Being, could not suffer Men, in all Ages, to live under the greatest Delusion and Slavery in the World. *Lastly*, If the Soul of Man be not a Spiritual Substance, independent of the Body, Philosophy is Madness; and the Patriarchal, *Jewish*, and Christian Religion is all a common Cheat, and the *assumed Jesus*, above all others, the greatest impostor in the world.

These

These are the Arguments which prove the Soul of Man to be a Spirit ; and for the further Illustration of her spiritual Nature, let us enquire what spiritual Resemblances she has with her Original, God.

First then, the Manner that the Soul is in the Body, is the same in many respects with that, by which God is in the World. She is in her little, as he is in the greater World, there being no difference in their Manner of being in, but in the Compass and Extent of the Places ; her Presence being confined to a little a Compass, and his enlarged to all possible Space.

God, though he be every where, yet having no impenetrable Bulk, or Substance, he takes up no Room, nor hinders other Bodies and Spirits from being in the same Places that he is. And just so the Soul is in the Body. She is co-extended in all its Members and Parts ; she penetrates all its Dimensions ; but by reason of her Spiritual Nature, she doth not hinder other Spirits, as is plain in the Case of possessed Persons, from being in the Body which she inhabits.

But, *Secondly*, God being a Spirit, is not confined to a Place that he is not affected, nor infected with the Filthiness of any. Heaven and Hell, the Sun and a Dunghil, are both alike to him, and no Material Filthiness can offend him, nor adhere to him. Just so the Soul being a Spirit, is a cleanly Inhabitant of the very Sinks

the Body, and is no more defiled, or annoyed
the Stomach, which *Helmont* saith, is her
chief Seat, than in those beautiful Crystal
bbs, the Eyes.

But, *Thirdly*, God is present in such a Man-
ner in all Bodies; that if you cut, or divide
any Body in which he is present, you cannot
thereby cut, or divide his spiritual Essence;
and just so is the Soul present in the Body,
from which, if you cut off any Member, or pluck
out any Part, you cannot divide the spiritual
substance of the Soul. And as these three
ways by which God and the Soul are in their
respective Places is the same, so the same Things,
Light, or Colours, will serve to represent
them both: For Light takes up no Room in
any Place where it is; it hinders not other Bo-
dies, and Streams of Light from being where
it is; it is not defiled, or annoyed with the
fences of the Places where it shines; and
if you divide a Body, for Example, a Lump
of clear Crystal, through which it shines, you
cannot divide it, or cut a Beam of the Sun in
two. And from this exact Resemblance be-
twixt the Nature of Light, and a Spirit, I con-
ceive it is, that God hath been pleased to call
himself Light; and that the Church hath
called his blessed Son, our Saviour, Light of
Light; and that the Philosophers have called
him the Intellectual Sun, and the Soul a Ray of
Divine Light.

From

From all which it is plain, that the Soul of Man is a pure immaterial Substance, like God himself, and but little, if any thing lower than the Spirituality of his Nature than the Angels or Archangels, who cannot in this respect have a nearer and closer Resemblance with God, than he is nearer a-kin to the Father of Spirits, than she is.

But there is something yet in the spiritual Nature of the Soul, in which she represents the Trinity of the Divine Nature in a peculiar manner, above all other Spirits in the intellectual World. She hath so much of the Image of God in her spiritual Make, that she hath been chosen by the Writers of the Christian Religion to represent this Mystery to Heathens and Hereticks, above all other things that God hath made. For though we grow as Plants, and have Sense as Animals, and Reason and Understanding like Angels, yet we have not Three, but as it were a Trinity of Souls within us, because there is in us, if not three Souls in one, yet three distinct Faculties of the same Soul, that can and do subsist a Part in other Subjects, and yet are so united in us, as to make but one indivisible Soul. This made St. *Augustin* say that the Soul of Man was Speculum Trinitatis, the Mirrour of the Holy Trinity; and for my own Part, I am better instructed and satisfied with this Resemblance of that Mystery of Mysteries, than with all the curious Scholastical Discourses I have yet read

upon that Subject. In this respect God hath crowned Man with Honour and Glory, in a peculiar Manner above the Angels, which the Author of my Text being ignorant of the Mystery could not apprehend. For as far as we can guess at the Nature of the Celestial Hosts, though they may have other Resemblances of God, as in the Simplicity of their Spiritual Essence, which we want; yet we may well presume they have not this, wanting that Triple Unity of three distinct Souls, which is in Man, to represent the Trinity of Three distinct Persons in one God.

II. Having now shewn how far the Soul of Man represents God in the Spirituality of her Nature, I proceed to shew how much she represents him in her Powers and Faculties, her Understanding and Will.

I. As for the Understanding, we find great Things said of it among the Philosophers. It is *Lumen animæ Rationalis*, the light Part of the Soul, $\Psiυχῆς \psiυχη$, as the *Platonists* call it, the Soul of the Soul, or Citadel of the Soul: For as with respect to the Body all the whole Eye may be said to see, but with respect to the Eye more peculiarly the Pupil thereof: So tho' with respect to a Man, the whole Soul may be said to be the knowing Part, yet more peculiarly the Mind, or Understanding, which is the Root and Central Part of the Soul, and very much represents the infinite Mind, or Intellect of God.

Y

For

For First, Though the Mind of Man cannot understand all Things, nor altogether, which is the infinite Perfection of God, yet she is like him in this, that she is always thinking, and conceiving, and enquiring, and sometimes to that Degree, that she forgets the Necessities of Nature, and the Concerns of the Body in which she is. Man, saith *Cicero*, in his first Book of Laws, is *Animal providum, sagax, multiplex, acutum, memor, plenum rationis & consilij*; a buisy, thinking, plodding, contriving, sagacious, acute, remembring, and arguing Creature; and accordingly we read of some, of *Socrates* by Name, who stood for two Days together in a Posture of Contemplation, with his Eye fixed on one Place.

Archimedes was so intent on his Diagrams, when *Syracuse* was taken, that he knew nothing of it, till the Soldiers broke up his Study-door; and others have in the Excess of thinking been in the same abstracted Condition, that *St. Paul* was in the Heavenly Rapture, whether in the Body, or out of the Body, they could not tell. Nay, so naturally addicted is the Soul of Man to thinking, that she is at work when the Senses are lockt up in Sleep, and Trances, and perhaps is not incogitant in the Womb; for there though she perceive nothing else, yet she may perceive her self to be; and if she can perceive her self, a Train of noble Thoughts will follow upon that Perception, though she forgets them all, as she frequently doth here

best Dreams. A *Lethean* State is as unnatural to her, as an Angel, and the same intoxication that would make one sleep, would likely doze the other too.

But 2^{dly}, As the Mind of Man is in constant Action, or always thinking like God, so it represents him in this, that as his Intellect is a Mirrhour, where all Things are perfectly pourtray'd, and represented in their several Patterns and Idæas : So the Mind of Man also is a spiritual Mirrhour, where all those Things, which she knows truly, are truly represented in their proper Pictures and Shapes. Nay, the Understanding of Man, like that of God, many times hath Idæas of Things more exquisite, and exact than the Things themselves. For no material Sphere or Circle can be so accurate, nor Triangle so perfect, or so agreeable to their several Definitions, as that in the Mathematicians Brain.

And therefore 3^{dly}, As the Idæas and Archetypes of Things in the Mind of God were the intelligible Platform, or Creation (as *Philo* calls it) after which God shap'd and fram'd the sensible World : So there are many Patterns and Notional Exemplars in the Mind of Man, after which he can, and dayly makes many wonderful Things. God hath made one World by Nature, which is his Art, and Man by his artifice and Contrivance, hath almost made another. Nay, the Art of Man improves Nature, it adds Order and Beauty, and Strength

unto it, and hath so altered the Face of the lower World, that if *Adam* were alive, he would wonder at the Change. Not only the Palace, or Magazine of a King, or the Shops of a City, but the Kitchen of a Peasant would affect him with wonder, and though he were the first Nomenclator of Things, who gave Names to every living Creature, yet he would now perhaps be as hard put to't to find Names for the Works of Art, or the Inventions of Man, as in the beginning of the World, we may imagine he was, to find proper Names for the Works of God. The whole World is but one universal Frame or Building, contrived and erected by God: The Bodies of living Creatures are but Engines or Machines, framed by his infinite Wisdom; and next after these, who would not admire the wonderful Sphere of *Archimedes*, which *Claudian* the Poet describes as the Wonder of the Gods? I say next after the Natural, who would not be astonished at such an artificial World? which exactly represented and timed the Motion of all the Celestial Spheres. And next after a living Creature, who would not admire the walking, and vocal Statue of *Albertus Magnus*, or the flying Bee, or Eagle of *Regiomontanus*, whereof the One flew from a Gate of the City, to meet the Emperor, and the Other, after it had flown about the Room, rested it self upon his Thumb.

There is now at the Mint in *Segovia* in *Spain* a notable Engine, which first beats Gold and

Silver

Silver into Plate, then coins and stamps it, afterwards clips it according to the Print, and last of all casts it into the Treasury-Chest. But all this is nothing to the Invention of Printing, and Printing is nothing to the divine Invention of Letters, which, if they were invented by unassisted Man, shews, as the *Platonists* speak, that he hath a little God within him, whose understanding resembles the Mind of the great God.

2. The next Faculty, in which the Soul of Man represents God, is his *Will*. For as the Understanding is given unto Man to know, consider, deliberate, and propose: So his Will enables him to act freely in chusing or refusing, what the Understanding proposeth to be done. And therefore if you take the Will formally and precisely in it self for the freedom, and liberty of choosing, and acting; it is as perfect in us as in the most perfect Angel, who can be imagined to have no more, than liberty of acting as he thinks fit. Indeed the Angels do not abuse their Liberty as we do, but that's as accidental to our Nature, as Sin. And the Devils, who are sinful Angels, abuse their liberty yet worse, and the blessed human souls in Heaven, who are our Brethren, use as well as the blessed Angels themselves can

Therefore with respect to this Faculty, without which we should act necessarily, we are advanc'd above other Creatures, as much

as the Angels. All other Animals move by Instinct, they cannot but obey their Appetites and act according to the Impressions of outward Objects upon their Senses, but Man like an Angel is exempted by his Will from this fatal Necessity, he hath Power to resist, and conquer his Passions, and act against sensible Pleasure and Pain.

III. From whence I pass in the third Place to shew, how the Soul of Man represents God in her Eternity or Duration, not that she is from Everlasting, but to Everlasting, and that the Angels and Archangels are no more. Now the everlasting Futurity of the Soul proceeds from the spirituality of her Nature, which renders her like God, and the Angels, impassible to Matter, and exempts her like them too from all destructive Violence, that can be brought upon her either from other Spirits, or from herself. She can no more be kill'd by a Disease than stab'd, or slash'd by a Sword; and one Spirit can no more kill another, or it self, than the Light of one Candle can put out another, or the Light of the Sun extinguish it self. Therefore like the Angels she is subject to nothing but the Omnipotence of God, who though he can, yet he hath declared, that he will never annihilate the Souls of Men. Being secure then of the Power from the Promises of God she is secure from all other Dangers, and may say; and after having liv'd a Million Millions

of Years, yet she knows no grey Hairs, but like the Angels of God, she is still but beginning to live. In one Word, she is immortal, and eternal; and the Line of her future Existence will still run parallel with the everlasting Existence of God.

IV. From whence I proceed in the last Place, to consider the Soul of Man in her Capacities, and shew how in this Respect also she partakes very much of the Image of God.

For as nothing can know God perfectly, or comprehend his own Immensity, but his own immense self : So nothing can know him at all, much more to such a Degree, as man doth, but what partakes of his Nature.

And as God is self-sufficient, and infinitely blessed in the enjoyment of himself, so nothing but what partakes of his Nature, can be capable of enjoying him. Therefore by the Capacities of the Soul, I mean nothing else but the Capacity of her Nature to know and enjoy God, she is made like the holy Angels to know and adore him ; Religion is in her Make and Constitution, she is naturally fitted to contemplate and admire his infinite Excellencies and Perfections, and though here she is so unhappy as sometimes to seek for Satisfaction in other Objects, yet in doing so, she acts against her Nature, and at last learns by dear-bought Experience, that nothing but the enjoyment of him can satiate her vast Desires, and put an end to her infinite

Wishes and Wants. All other Things, be they Riches and Honour, Dominion and Glory, or sensual Pleasure and Delight, are unsuitable to the spirituality, and inadequate to the vastness of her Capacities, and so become Vanity of Vanities, *i. e.* mere Vanity and vexation of Soul. She is therefore a Creature naturally framed for the enjoyment of God; for his Worship and Communion with him here, and the full Fruition of him hereafter. And though the Angels have in this respect the Advantage above us, while we are in this State, and sojourn here below, yet hereafter when we shall be Heirs, and Coheirs with Christ, and when, as our Saviour said, discoursing of the Resurrection, we shall be equal unto the Angels, then we shall enjoy him in as large a Measure, and strict an Union, and as great a Familiarity, as the most flaming *Seraphims*, and drink in as much everlasting Light and Bliss, as *Michael*, or *Gabriel*; or if there be any greater Angels than they, who stand in the presence of God. Then we shall be more conscious to our selves of the greatness of our own Capacities, and experimentally feel what we now have only the Notion of; how capable we are of infinite Glory, when we shall find our selves able to receive all that Treasure of Bliss, which God hath laid up for them that love him; even such Things, as *neither Eye hath seen, nor Ear heard, nor hath it entred into the Heart of Man to conceive.*

Having

Having now considered the Soul of Man ;
1st. In the Spirituality of her Essence ; 2^{dly}, In
her Faculties, or Powers ; 3^{dly}, In her Dura-
tion, or Eternity ; and, *Lastly*, in her Capaci-
ties, and having shew'd in all these Respects, how
much she resembles God, and equals the An-
gels, I should now proceed to the second Part
of this Discourse, and treat of the natural Ex-
cellence and Dignity of Man, in that God hath
made him Lord of all the Creatures, and put
them in Subjection under his Feet. And indeed,
it would be very delightful to me to descant
on this latter Verse, and thence to discourse of
the Majesty that God hath stamped on Man's
Countenance, and the Reverence that all the
Creatures have for him ; and how there is
none of them so wild and rebellious, whom
he cannot tame by Familiarity, or subdue by
Fraud or Force. I should take much Pleasure
in shewing what Advantage his Wit gives him
above them, and how his Reason is more than
the Strength of them all ; as also to shew
what a natural Love and Veneration most of
them have for him, how much they love to
serve him, and how grateful they are to him,
as the Dog, the Horse, and the Elephant, and
the Ox : Nay, how the Hawk will mount up,
and the Eagle fly at his Command ; and how
he can play with *Leviathan* himself, as
with a Bird, fill his Head with Fish-spears,
and his Skin with barbed Irons ; how he can
bore his Jaws, and hook his Nose, and open
the

the Doors of his Face: In a Word, how the Companions make him their Banquet, and the Merchants of *Greenland* and *Bermudas* part him among them; though as God speaks in *Joh*, He laugheth at Iron as Straw, and esteemeth Brasse as rotten Wood. And all this in the Conclusion would bring me to shew, that though God hath made Man Lord of all his Creatures, yet he expects that he should be merciful to the Beasts, and that he use them with Moderation and Tenderneſs, for his Convenience and Neceſſity, but not like a Tyrant to fulfil his Cruelty and Luſt. But becauſe to treat of theſe Things, would not be ſo ſuitable to this Occaſion, I ſhall rather proceed to make a brief Application of the former Part of this Diſcourſe.

I. *Fiſt* then, you may ſee from this Diſcourſe about the Excellence of Man, of what horrid Ingratitude and Blaſphemy againſt God our bountiful Creator thoſe Men are guilty who take a Pride in turning their own Nature into Ridicule, and repreſenting Man, who is the Image of God, worſe than the Beaſts that periſh. It hath been, and ſtill is, the Faſhion of ſome of the prophane Wits of this Age, to dreſs up Man in Burleſque, and then expoſe him to their own Laughter and Contempt, to poetize upon all the Follies of Men, and the preſent Infirmities of Humane Nature, thereby, if it were poſſible, to make themſelves believe, that there was nothing immortal within them, no difference

ference betwixt themselves and Bruits ; but as they lived, so they hoped to die like Beasts. It would be just with God to drive such Blasphemers, how great soever their Quality be, like *Nebuchadnezzar* from Men, and happy for them if he should make them eat Grass with Oxen, till their Understandings returned to them, as it did of late to one of the greatest Blasphemers among them, to bless the most High, and honour him who liveth for ever, and hath made Man after his own Image, little lower than the Angels, and crowned him with Glory and Honour.

2. You may see what a great Value and Reverence we ought to have for our selves, as Men, created after the Image of God, and what great Obligations we have to live up to the Dignity of our Nature, and to avoid all those sensual Sins and Passions, which turn a Man into a Beast. The very Heathens have written to Admiration against living according to the *Animal Life*, as being unworthy of Man, and dishonourable to such a Divine Creature, not to live up to his highest Principle, not to be led by his Reason, but by his Sense. And as we are made like Angels, after the Image of God, so like God we ought to be very jealous of our own Honour, and to think and act as it becomes such Angelical Creatures to do. *Cato Major* used to say, that he had a Veneration for his own Person, and stood in Awe of himself, as much as of an Assembly, and
scorned

scorned to do any thing in private, which he would not do in the Streets of *Rome*. And did Men but duly respect their own selves, and revere the Image of God in their own Souls, we should not see among Mankind so many Apostates from Human Nature; so much Baseness and Vanity in Human Conversation, and so many lustful and ravenous Beasts among Men. No! The Sense of their own Quality and Honour would make them true to their own Prerogative, and think, and speak, and live, and quit themselves in all respects like Men.)

3. From what I have now delivered about the Excellence of human Nature, you may discern the true Ground of that Duty, which the *Latins* call *Humanity*, the *Greeks* the *Love of Man*, the Christian Religion the *Love of our Neighbours and Brethren*; our Language *good Nature*, and our Translation of the Bible sometimes *Charity*, and sometimes *Love*. For *Humanity* consists in the Love of Man, for the sake of his excellent Nature, because he is made after the Image of God, or in a general Love of all Men, because they partake of the same Divine Nature that we do.

And whosoever loves Man upon this universal Account, cannot but treat every Man, be he *Jew* or *Turk*, *Heathen* or *Publican*, as his Neighbour, Friend, and Brother, which our Saviour, by the Parable of the Man that fell among Thieves, hath shewed us it is our Duty

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Duty to do. For all Men, as Men are related, and akin, they are equal Partakers of the Divine Nature ; and therefore Humanity, or the Love of Man, as Man, is that Love which St. Paul saith is *the fulfilling of the Law*. It is that Charity which is kind and long-suffering, which beaveth not it self unseemly, which seeketh not its own, which is not envious, injurious, nor easily provoked, and which beareth all Things, and hopeth the best : It renders a Man perfectly civil and good-natur'd ; and he that hath it not, cannot love God. For how can a Man love the Original, and not love the Copy, or reverence the one, when he will destroy, or abuse the other ? For *he that loveth not his Brother*, the Image of God, *whom he hath seen* ; *how can he love God*, the Original, *whom he hath not seen*, saith St. John, 1 Ep. 4. 20 ? I confess Christian Charity adds a superior and new Obligation, upon the account of our Religion, to Humanity, and so doth the Relation of a Father, Husband, and Brother ; and of a Country-man, Friend, and Neighbour to Christian Charity ; but where Humanity is wanting, there can be no true Charity, Friendship, or Love. The Love which is not founded upon Humanity is not sincere, it is only an Affection upon the account of Delight and Profit, and ought to be called Interest rather than Love. Therefore it is not even, constant, and durable, but like the House in the Gospel, which was founded upon the Sand, and

and not upon the Rock, it cannot stand in Adversity ; but when the Storms, and Winds, and Waves of Affliction come upon our Relations, our Neighbours, our Country-men, or our Friends, then it shakes and falls, and sometimes great and scandalous is the Fall thereof.

4^{thly}, You may likewise from hence perceive the true Ground of those excellent Virtues, Humility and Justice. As for Humility, it consists in an high Esteem of our Natures, and a low Esteem of our Persons, or Personal Differences from other Men ; and the former of these two is a most natural and powerful Cause of the latter. For when Men rightly consider the Excellence of human Nature, they value and respect all Men that partake of it, as much as themselves, and think meanly of those accidental Differences, which Chance hath put betwixt Man and Man. They value not themselves for their Riches, or Honour, or Learning, but for the Divine Perfections and Excellencies of their Nature, for which they value the meanest Beggar, as much as themselves. Whereas those Fops, who only consider their own Persons, and Personal Differences from other Men, look big, and strut, and keep their Distance, like Apes in Scarlet Coats, and condemn others to the lowest Degree of Scorn, who are not so noble, or so rich, or so learned as themselves.

And

And then, as for Justice, it naturally flows too from this Consideration; for when Men shall consider that all Men stand upon equal Ground with themselves, they will naturally conclude, that all Men have the same mutual Rights, and that every Man ought to mete the same Measure to others, that he would have others mete to him, and do to a Brother of the same Off-spring, and Nature with himself, as he would have his Brother do to him.

These are the general Uses which may be made of this Discourse, and there are many particular ones, as excellent, which might also be made from considering the particular Parts of it; as *1st*, The Spirituality; *2dly*, The Powers, or Faculties; *3dly*, The Duration, or Eternity; and, *Lastly*, The Capacities of the Soul of Man; of all which I have discoursed, as plainly, and briefly, as the Nature of the Subject would permit. But the Time will not let me enlarge further than to pray, That

God Almighty, who hath made us such excellent Creatures, to be a little lower than Angels here, and equal with them hereafter, may grant that this Discourse, about the natural Excellence of human Nature, may, by his Grace, be so engrafted inwardly in your Hearts, that they may help you to bring forth the Fruits of good Living, to the Honour and Praise of your bountiful Creator, through Jesus Christ our Lord. *Amen.*

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SERMON

Preach'd before the

Right Honourable

THE

Master, Wardens, Assistants,
and Elder Brethren

OF THE

TRINITY-HOUSE

OF

DEPTFORD STROND.

By *George Hickes, D. D.*

L O N D O N:

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Psalm LXXII. 8.

*He shall have Dominion also from Sea to Sea,
and from the River, unto the ends of the
Earth.*

WHEN King *David* drew near to the latter end of his Life, and Reign, he commanded *Nathan* the Prophet, and *Zadoc* the Priest to take *Solomon* his Son, and set him upon his Throne, to put an end to the Expectations and Pretensions of *Adonijah*, *Absolom*'s Brother; who, as the * Text saith, *exalted himself, and said he would be King*. Shortly after this first Solemnity, which is describ'd, 1 *Kings* 1. 1. *Solomon* was set the second Time upon his Fathers Throne, when all the Princes, and mighty Men, and all the other Sons of *David* did Homage unto him; as you may read, 1 *Chron.* 29. 24. Which so raised the Spirit, and Phancy of the good old King, to see them so unanimously acknowledge *Solomon* for their succeeding Sovereign, that in that extraordinary Joy he composed this devout and lofty Hymn; which is written in some Places in so high a Strain, that the *Jews* themselves thought it was written with more than ordinary Inspiration, not

* 1 *Kings* 1.

only to set forth the greatness of *Solomon's* Kingdom, in which the Words of my Text were not fully accomplished, but to foretell, and prefigure the greatness of the Kingdom of the *Messias*, of which that of *Solomon's*, the most puissant and glorious of all the *Jewish* Monarchs, was but a Type.

Wherefore this Psalm having respect both to the Kingdom of Christ, and *Solomon*, I shall consider the Words of my Text, in reference to them both. First, In their literal Sense, as they set forth the Naval Power of *Solomon*, and the great Dominion which he had upon the Seas, being of all the Kings of *Judah* both before, and after him, the only one who maintained a Fleet at Sea.

Secondly, I shall consider them in their mystical Sense, as they set forth the largeness, and greatness of *Christ's* Kingdom, which was to extend it self over the whole World.

First then, I shall treat of them in their literal Sense, as they set forth the Naval Power of *Solomon*, who of all the *Jewish* Kings maintained a Fleet at Sea, as is signified in this Prayer or Prophecy of *David* : *He shall have Dominion also from Sea to Sea, and from the River unto the ends of the Earth.*

This is taken notice of in the History of his Greatness, both in the first Book of the *Kings*, and the second of the *Chronicles*. Where we are told, that *Solomon* made a Navy of Ships in *Ezion-geber*, on the Shore of the Red-Sea, in the

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the Land of *Edom*. The Land of *Edom*, or *Idumaea* was the Conquest of his Father *David*, who enlarged his Dominions through this Country as far, as the Coasts of the Red-Sea, to the Port of *Ezion-geber* besides *Eloth*, which belonged to the King of *Tyre*; and having the Advantage of so convenient a Port, he built a Fleet; which *Hiram* King of *Tyre* helped him to Man out, for the Text tells us, that he sent the Servants of his Navy, Ship-men, that had knowledge of the Sea, with the Servants of *Solomon*. Nay, we read in 2 *Chron.* Chap. 8. that King *Hiram* furnished him with Ships as well as Men, which he might conveniently do from the neighbouring Port of *Eloth*, where there was a Colony of *Tyrrians*, and by this Fleet built at one end of his Dominions in the *Red-Sea*, as well as by another, which we may presume he had in the Ports which his Father took from the *Philistins* upon the *Mediterranean*; He had Dominion from Sea to Sea, and became the greatest and most magnificent Monarch of his Time.

I say, we may presume, that *Solomon* had a Fleet on the *Mediterranean*, as well as on the *Red-Sea*, and there is ground for this Presumption in the next Verse but one to my Text, where it is said, the Kings of *Tarshish*, and of the Isles shall bring Presents, the Kings of *Sheba*, and *Seba* shall offer Gifts. By the Kings of *Tarshish*, I think ought to be understood the *Indian Tarshish*, from whence it is said that the Fleet of *Solomon* brought Elephants Teeth, and

Apes, as well as Gold and Silver every three Years; and by the Kings of *Sheba*, and *Seba*, are to be understood the *Arabian* and *Persian* Princes about the *Red-Sea*, and the *Persian* Gulf; but by the Kings of the Isles must be understood in Reason, the Princes of the *Mediterranean* Islands; as of *Tyre*, which then was an Island, *Cyprus*, *Creet*, *Sicily*, and *Cales*, which is also called *Tarshish* in Scripture; and if this Conjecture be true, then *Solomon* had a Fleet on the *Mediterranean*, which made the Kings of the Isles congratulate his Greatness, as well as a Fleet on the *Red-Sea*, which made the *Arabian*, *Persian*, and *Indian* Princes court his Favour with honourary Presents and Gifts.

This being premised for the Explication of my Text, as it relates to the Kingdom of *Solomon*, I shall make but one Observation from it, upon which I shall discourse, *viz.* *That it is the joynt Interest of Prince and People in any Government, to promote and encourage Navigation, and increase in Naval Power.*

This is a natural Induction from the Words of my Text, as I have explained it from the Context, in reference to the Kingdom of *Solomon*; and the Truth of it will appear from considering particularly, how advantageous, the Fleet he maintained in the *Red-Sea*, was to him and his People.

First as to him, He advanced his Reputation, and Royal Dignity more by it, than by all the Things he did besides. It was looked up-

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on as such an advancement of his Power, that it is recorded for one of his Acts of Wisdom, as much as the building of the Temple, and ordering the comely Oeconomy thereof. Nay, the Fame thereof was in all probability the occasion of the Queen of *Sheba's* first hearing of him. She was the Princess of *Saba*, in the southern *Arabia*, upon the border of the Red-Sea; and therefore could not but hear of his Naval Preparations, and accordingly we find, that where the Story of *Solomon's* Navy ends, * there immediatly begins the Story of the Queen of *Sheba*, who hearing of his Fame (saith the Text) went to *Jerusalem* with a very great Train, and a great Number of Camels that bare Spices, and with very much Gold, and precious Stones.

Nay, King *Solomon* by the means of his new built Fleet, surpassed all other Kings in Wealth. The Cargo of it was very rich in Gold, at its first return from *Ophir*, which likely was a new Discovery of his own, who excelled all Men in Knowledge and Wisdom. I must profess my self unable to determine where *Ophir*, which the *Greek* Translators always read *Sophir*, was. It is most certain there are two Places called by that Name in Holy Writ, and both famous for Gold. One of them is mentioned before the Time of *Solomon*, in *Job* Chap. 22. 24. Thou shalt lay up Gold as Dust, and the Gold of *Ophir*, as the Stones of the Brook.

* 1 Kings 10. 1. 2 Chron. 9. 1.

So Chap. 28. 16. Wisdom cannot be valued with the Gold of *Ophir*, with the precious Onyx, or the Sapphire. And in 1 *Chron.* 29. 4. it is said, that *David* had prepared for the House of the Lord 3000 Talents of Gold, of the Gold of *Ophir*.

The *Ophir* mentioned in these Places, could not be the *Ophir* whither *Hiram* and *Solomon* sent their Fleets once in three Years, for by the length of the Voyage, it was at too great a Distance from the *Red-Sea* to be known in the Time of *David*, much less in the Time of *Job*, who was contemporary with *Jacob*; and therefore it is well supposed by a learned Man, to be the *Ophir* in *Arabia*, near the Queen of *Shebas* Country, where there was formerly great store of Gold, but no Almug-trees, nor precious Stones, nor Ivory, nor Apes, nor Peacocks, as there were in that *Ophir*, to which the Navies of these two potent Kings made a Voyage every three Years.

It is likewise certain, that this *Ophir* could not be *Peru*, because Navigation then, so long before the use of the Compass, was in a Manner nothing but Coasting, and therefore it must be in *Africa*, or the *Indies*; but whether it was *Guiny*, or *Ceilon*, or *Sumatra*, or another Place, it matters not, it was to *Solomon* for Gold, as the *West-Indies* are to *Spain*; for by the first Return of his Fleet he had brought from the Place, four Hundred and Fifty Talents of Gold. The building of his Navy did also mightily increase

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crease the Trade at *Ezion-geber*, which became a mighty Port in his Reign, and much frequented by Merchants, by whom he got a mighty Revenue in Customs, as you may read *1 Kings 10. 15*. But besides what he had of them, and the Kings and Governors of *Arabia*, there came to him in one Year six hundred, three-score, and six Talents of Gold; a prodigious Sum, amounting to the Value of about three hundred thousand Pounds *English*; and therefore we need not wonder, if as the Text saith, he made so many hundred Targets, and Shields of Gold, and overlaid his Throne with Gold, and made all the Vessels of the House in the Forest of *Libanon*, and all his drinking Vessels of pure Gold; and that Silver in his Days, as the Text saith, *was nothing accounted off*. It was in *Jerusalem* in a Manner, as common as Stones, and as he owed all his stately Pallaces, and his Chariots, and Horsemen, and the Attendance of his Ministers, and their Apparel, and his exceeding Royal Splendor, which so transported the Queen of *Saba*, to his Riches: So he owed his Riches in a great Measure to his Fleets, of which he was the Master-builder next under God; who undoubtedly inspired him with Architectonical, as well as with Natural, Political, and Divine Wisdom, above all the Princes of the Earth.

As for his *Mediterranean* Navy, of which we have no account in Scripture; we need not doubt but that also contributed very much to his
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his Fame, Magnificence, and State : For the sacred Historian tells us, that he * passed all the Kings of the Earth in Riches and Wisdom, and that all the Kings of the Earth, meaning the *Syrian* Princes, sought to be admitted to his Presence ; and when they came they brought every one his Presents, Vessels of Silver, and Vessels of Gold, and Raiment, and Harness, and Spices, and Horses, and Mules, and Armour, a Rate Year by Year. From this Account it is plain, that they did, in a manner, become his Vassals, which in all likelyhood so many Eastern *Sultans* never would have done, notwithstanding all his Wisdom, had he not been so puissant by Sea, as well as by Land. And then, as for his People, they shared in his Glory and Riches, and were respected above all the Nations of the *East*. They used to be a Bye-word, and a Scoff, among their Neighbours ; but in *Solomon's* Reign it was so much Honour to be a *Jew*, that whole Countries turned Profelytes. Insomuch that the Numbers of them daily increasing, the *Jews*, as their own Authors tells us, during the flourishing Reign of this great King, were forced to refuse all Profelytes, because they found, by Experience, that it was the Riches, and Reputation of their Country, more than the Love of their Religion, which invited the Nations to turn circumcised Converts so fast, and embrace their

* 2 Chron. 9. 22.

whole Law. It was easie for an *Edomite*, or *Affyrian*, to get an Estate at *Jerusalem*, where the King, as I observed before, made Silver as common as Stones; and the Pain of Circumcision, and of bearing the Burden of the *Mosaic* Ceremonies, they thought was well requited, by having the Liberty of free Trade in two Seas, and the Privilege of making one's Fortune in such a rich and splendid Court. However the Heathens might hate the *Jewish* Religion, it was a great Temptation to turn *Jew* upon such Advantages, as were then to be had in *Jury*, which by her Naval Force upon two Seas, of which her wise Prince had got the Dominion, was then become Mistress, that held the Ballance of all other Kingdoms, and gave Laws unto the Princes of the *East*.

I cannot tell how long the *Jewish* Kings maintained their Dominion in the Seas, but I believe the Royal Navies began to be neglected, like other publick Concerns, after *Solomon* began to love strange Women, and decayed very much after his Death upon the unhappy Division of his Kingdom, and the Civil Wars which arose between the Kings of *Judah* and *Israel*. For after the Reign of *Solomon* we read nothing of *Ezion-geber*, and her ships, till the Reign of *Jehosaphat*, who, as the * sacred Story tells us, joyned himself with *Abaziah* King of *Israel*, to make Ships to go for Gold to *Tarshish*

* 2 Chron. 20. 38. 1 Kings 22. 48.

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[which in *Hebrew* signifies a *Cape*, and was specially used for the † *Cape of Ophir*] and they built the Ships in *Eziongeber*.

This had been the ready way, indeed, to raise the decayed Kingdoms of *Judab* and *Israel* to the pristine Grandeur, which they had threescore Years before, under the Maritime Power of *Solomon*; but God was angry with *Jehosaphat*, tho' he was a good King, for joyning himself with wicked *Abaziah*, and therefore broke his Ships one against another, and against the Rocks in a Storm; and shortly after, in his Successor's Reign, *Edom* revolted from under the Hand of *Judab*, and * made a King over themselves, and so *Jerusalem* was for ever cut off from all Hopes of recovering the former Riches, and Splendor, which she enjoyed to a Wonder, under *Solomon*, who had the Dominion of two Seas, whereby he made her *Urbs Augusta*, or Empress of the Eastern World.

Having shewn how advantagious the Navy, and the Naval Power of *Solomon* was to him and his People: I proceed to shew the same of other Princes, and Countries, beginning with the *Tyrians*, whose King *Hiram* was *Solomon's* Ally, and helped him to build, and Man his Fleet; they were then the two Maritime Powers. It was the particular Providence of

† Compare 1 Kings 9. 28. with 1 Kings 10. 22. * 1 Kings 8. 20.

God that made *Hiram* so well affected to *Solomon* ; for without him he could not have got such a Fleet, nor have had such Dominion upon the Seas.

For the *Tyrians* had been long Lords of the Sea, and were grown to such an Height by Navigation, that they planted Colonies on both Sides the *Mediterranean*, to the *Straight's* Mouth. Nay, perhaps no City in the World ever grew to such an Height of Greatness and Riches, by Trade and Shipping, as *Tyre* did. *Tyre*, (saith the Prophet *Isaiab*) *the crowning City, whose Merchants are Princes, and whose Traffiquers are the Honourable of the Earth.* *Tyre, the joyous City, whose Antiquity is of ancient Days, the Harvest of the River is her Revenue, and she is a Mart of Nations.* There is much more said of the Magnificence of *Tyre* in *Isaiab* 23. And the Character of her mighty Greatness, which we find in *Ezek.* 28, 29 Chapters, would exceed almost all the great Merchant Towns of *Europe*, were they now put in one. There we find that all the Cities and Countries in the World were her Shipwrights, or Mariners, or Pilots, or Calkers, or Sailers, or Soldiers, or Merchants ; and in a Word, she had engrossed all Trade, her Merchants were the only Carriers, and she had got the Monopoly of the whole World. She had made all Places her Dependents ; she bought and sold at what Rates she pleased ; and her King was so elated with all this in the Prophets Time,

Time, that he forgot his Mortal Condition, and thought himself a God.

Son of Man (saith God unto the Prophet) *say unto the Prince of Tyre, thus saith the Lord God, because thine Heart is filled up; and thou hast said I am a God, I sit in the midst of the Seas, in the Seat of God I will bring strange and terrible Nations upon thee, and they shall draw their Swords against the Beauty of thy Wisdom, and shall defile thy Brightness.*

So a little after : *Son of Man, take up a Lamentation upon the King of Tyre, and say unto him, Thus saith the Lord, thou sealest up the Sum full of Wisdom, and perfect Beauty; thou hast been in Eden, the Garden of God; every precious Stone was thy Covering; The Sardis, Topaz, and the Diamond, the Beryl, the Onyx, and the Jaspir; the Saphire, the Emerald, and the Carbuncle, and the Gold. Thou art the anointed Cherub that protecteth: I have set thee so, but I will cast thee to the Ground, and I will bring thee to Ashes upon the Earth, in the Sight of all them that behold thee.*

So great was the King of Tyre, situate at the Entry of the Sea. The King of Tyre, which was a Merchant for the People of many Isles, and so great might he have continued to be, if his Greatness had not made him mad, and forget that he was a Man.

I might enlarge a great deal more out of prophane Authors, in setting forth the Greatness

ness of the *Tyrians*, who built Cities on all the Coasts of *Asia*, *Africk*, and *Europe*; both the *Spanish*, and *African* old *Carthage*, were *Tyrian* Colonies; they fetched Tin from *Cornwall*, and the *Sorlings*, before *Britain* was known to the *Greeks*; they had a rich Port-Town, where *Cales* now is, called *Tarshish* in the Scriptures, particularly in the 23d Chapter of *Isaiab*, where the Prophet denouncing the Judgments of God against *Tyre*, saith, *Howl ye Ships of Tarshish, for your Strength is laid waste*. They exhausted *Spain* of its Golden Oar, and other Metals: And in a Word, all the *Herculeses* of the Heathens, were in Reality nothing else but *Tyrian*, or *Phœnicians* Princes and Captains, that were Founders of Colonies, and Cities, on the *Grecian*, *Italian*, and *African* Shores. It would be endless to instance, in other Countries, where the Greatness, and Riches of the Government, and People encreased with their Shipping, and Dominion upon the Sea. It is very well known to what a Height the *Athenians* grew by the Help of Navigation; and how their Naval Power supported them many Years against the whole Force of the mighty *Persian* Empire. It is very well known how the *Carthaginians* lost, and the *Romans* gained the Empire of the World, by loosing and gaining the Dominion of the Sea.

The hundred and sixty Vessels, which the *Romans* first built, and in which *Duillius* the
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Consul first fought, and conquered the *Carthaginians*, was the Foundation of all their future Greatness; and without the Mariners of *Sicily*, and other Isles, all their Legions, and Land-forces, could never have made them Masters of the World.

It were easie to write a Book on this Subject, but I will conclude with the Example of our Old *Saxon* King *Edgar*, who by his Naval Power raised his Fame, and the Reputation of his People, above all the *Saxon* Kings that were before him. He had a Fleet-Royal, consisting of three thousand six hundred Ships, of all Rates: With this Fleet, every Summer, he surrounded *Great Britain*, to scour the Seas of the little Kings of the Northern and Western Isles, who were no better than *British* Corsairs, or *Algereens*, that pirated upon the Seas. He brought Eight of them at one Time into *Chester*, as it were in Triumph, and made them swear Homage, and Fealty to him, as unto their Sovereign Lord. After this he made them row him in his Barge-Royal upon the River *Dee* in *Cheeshire*, while he sat for his Pleasure at the Stern; the King of *Man*, and the Isles adjacent, was one of them; and having thus gotten the Dominion of the four Seas, by his Conduct and Valour, he became the Joy, and Glory of his happy Subjects at home, and the Terror of his Enemies abroad. I might also speak of the Naval Power of King *Canutus*, who was a great and wise King, and Legislator:

gislator : But I forbear, having said as much as the Time will permit.

Having spoken thus much upon the Observation which I made upon the Words of my Text, as they relate to the Kingdom of *Solomon* ; I crave your Patience, and Attention, while I say something upon them, as they relate to the Kingdom of *Christ*, where I shall only observe, for the Honour of Navigation, that Shipping hath been mighty instrumental in advancing, and promoting the Kingdom of *Christ*, whose Dominion hath long been from Sea to Sea, over the Old World, before the Discovery of the New. Indeed Navigation hath been exceeding useful in propagating all sorts of Knowledge ; but more especially in propagating Christianity, or the Knowledge of *Jesus Christ*. Our blessed Lord made many a Voyage for this Purpose, upon the little Inland Sea of *Tiberias* to *Chorazin*, *Capernaum*, and *Bethsaida* ; and the Apostles, after their Master's Example, sailed from one Nation and Kingdom to another, to preach the Gospel, and plant Churches in all Cities ; insomuch that Christianity surprized a great Part of the Old World, and spread it self over many distant Countries all at once, almost as Light doth dark Places : And the sudden, and simultaneous Propagation of it, by the Help of Navigation, made its Enemies compare it to a secret Infection, which had spread it self over the World, no Body could tell how, before it came to be observed.

In what a short Time did *Paul*, and *Barnabas*, setting out from *Antioch*, preach in *Seleucia*, *Cyprus*, *Paphos*, *Pisidia*, *Pamphylia*, *Iconium*, *Lycaonia*, and *Attalia*, sailing from one Place to another, to settle Churches, as you may read in the 13th and 14th Chapters of the *Acts*. The like Expedition was made by *Paul* and *Timothy* in the 16th and 17th Chapters; and by him, and others, over all *Asia*, *Macedonia*, and *Greece*; up and down, to and fro, among the *Gentiles*; still sailing from Place to Place, 'till at last embarking for *Rome*, he preach'd the Gospel to the Soldiers and Sailers aboard, and at all Places where they landed by the Way. After he was released from his Confinement at *Rome*, he preach'd the Gospel in *Spain*, *Gaul*, and *Britain*: For as *St Clement*, a Fellow-labourer, and Bishop of *Rome*, saith, *He went about preaching to the utmost Bounds of the West*. It had been impossible for this, or any other Apostle, to make so many, and such speedy Perigrinations, but by the Advantage of Shipping; by the Help of which, the Gospel was so soon dispersed over the World, in the Islands, as well as the Continent; when God, in the Compass of a few Years, made good his Promise to his Son, of giving him the Heavens for his Inheritance, and the uttermost Parts of the Earth for his Possession. *Tertulian* proves *Jesus* to be the Christ against the *Jews*, because this Promise was fulfilled in him;

him; and he proves it was fulfilled in him at that Time, because the Sound of the Apostles Doctrine had gone into all the Earth, and their Words unto the Ends of the World, even unto the *Gauls* and *Britains*, as well as unto his Country-men, the *Moors*, who were become obedient unto *Christ*.

From that Time *Christ* might have been said to have Dominion from Sea to Sea, or as in the Latin Phrase, *a Gadibus ad Gangem*; and it was not long after, before the rest of this Prophetical Psalm was fulfilled in him, when the Governors of his Kingdom met in Provincial and General Councils; nay, when Emperors and Kings came to be Christians, and laid their Crowns and Scepters at his Feet.

Having now shew'd, that it is the joint Interest of Prince and People in all Governments, to promote and encourage Navigation, and that it was the great and blessed Means of advancing the Kingdom of *Christ*, as well as the Kingdom of *Solomon*, which was the Shadow of it, now proceed to make such proper Uses, and Application, of this Discourse, as this Audience, and this Solemnity requires.

First then, from considering how useful, and how advantageous Navigation is to any Prince and People, we may see what an honourable Vocation the *Mariners* Calling is, which tends so much to the publick Good, and brings Riches, and Power, and Fame, and Magnificence, and every Thing that can make a Prince

or People great and happy, where it receives Encouragement and thrives. The meanest Sailer in a Ship is an excellent Servant to his King and Country, and ought to be honoured for his Callings sake, especially in Islands, and Countries bordering upon the Sea, which would be constantly subject to Piracy and Invasions without Shipping, and so become the most miserable Habitations upon the Face of the Earth.

What Miseries hath *Candia* suffered of late between the *Turks* and the Christians, and how unhappy were the *Sicilians* of old, between the rival Powers first of *Greece*, and *Carthage*, and then of *Carthage*, and *Rome*. They were always a provinciated Country, and served other Masters for want of Wooden Walls; and tho' ancient Authors, and some modern ones too, by Contagion from them, talk much of the steep inaccessible Rocks of *Britain*, which they say is fortified by Nature against her Enemies; yet as we have seen by a late Experiment, not to mention those of former Ages, it is not all the Fortifications of Nature, nor all the Forts the King can add unto them, that could secure us without a powerful Navy; without floating Castles, and stout and skilful Seamen in them, which are a surer Defence to our happy Ocean, than if she were walled about with *Alpes*. We have two powerful and rival Neighbours, our *Pyrrhus*, and the *Carthaginians*, who long as much to have Possession of her, as the *Romans* did for *Sicily*, when they

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had made themselves Masters of all *Italy*; and if ever it be the Fortune again of these *fortunate Islands* to conquer the One, or blot out the Name of the Other, it must be more especially by our Naval Forces, which make us terrible Abroad, and a great and opulent People at Home. It is to our Shipping, and the Courage and Industry of our Seamen, that we owe our Peace, and Greatness, that we are above, at least not below our greatest Neighbours, and make as great a Figure in the Affairs of *Europe*, as they both in Peace and War. It is our Naval Greatness in Merchandise and War, that makes our little Kingdom equal in Fame and Power, to Kingdoms and Empires four Times as big; and tho' common People are apt to admire the Fertility, and Plenty of our Country; yet without our Fleets at Sea, our Fertility would soon turn into Barrenness, our Plenty into Poverty; and to use the Words of *Moses*, to the Children of *Israel*, *Strangers should lend to us, and we should not lend to them, we should be the Tail, and they should be the Head.*

How much therefore ought all other Professions to honour the Profession of a *Seaman*, and all those that are employed in Shipping and Navigation, to whom the People of this Isle owe their Greatness and Plenty, our great City its ancient Foundation, and present Immensity and Splendor, and by whom the King hath Dominion from Sea to Sea, and from this River unto

the Worlds end. Wherefore his Majesty being sensible of this, in his first Speech to both Houses of this Parliament, put them in Mind *of the Benefit of Trade, and the Support of the Navy*, wherein he knew his own Greatness, and the Happiness of this Nation did consist. And in his second (saith he) “ I must above all, recommend to you the Care of the “ Navy, the Strength and Glory of this Nation ; and I please my self with the Hopes, “ that by God’s Blessing, and your Assistance, “ I may carry the Reputation of it yet higher “ in the World, than ever it hath been in the “ Time of any of my Ancesters : and of this truly there is now great Appearance, when our Nobles, and the Sons of our Princes and Nobles, study and practice Navigation, and apply themselves with so much industry, and delight to Naval, and Marine Affairs.

But 2^{dly}, If Navigation and Shipping, be so beneficial to the Publick, we may see what an excellent and useful Institution this Oeconomy of *Trinity-House* is ; which upon several Accounts tends so much to the advancement of Navigation ; but more especially by the Charitable Part of its Oeconomy, in making Provision for poor decayed Sea-men, and the Widows and Orphans of such as die in the Naval Service of their Country ; than which nothing can be a greater Encouragement to common Seamen, who will flock to our Ships of Trade or War ; and sail with Comfort to all Places, upon

on all Occasions, when they see such Care is taken, and such Establishments made for their Maintenance and Support.

They will freely spend their Sweat and Blood, and wear out themselves in the publick Service, when they see they shall be Sharers of the publick Charity; and I here declare without flattery, that among all the Houses of Charity with which our Country doth abound, I know none, which deserve more increase of Benefactors, than the *Trinity* Houses, which are erected for the Consolation of those, whose Services have been so beneficial to the whole Nation, and so instrumental above most other Professions in advancing the common Weal thereof. They have a Right to every Man's Charity, not only upon the common Account of Christianity, as all other Men have, but upon the Account of that special Service they do the Publick both in Ships of Trade and War. They make *Britannia* Princess of the Ocean, and Queen of all the Isles: They are the Guardians of her four Seas, and whosoever contributes to their Maintenance, contributes to the publick Safety, to the building of the Walls and Bulwark of the Nation, and making the *English*, what every true *English* Man wishes they should be, the Admiration and Terror of the World.

But then, as all Professions, and Societies of Men have special Obligations to be charitable to them before others, who are Members of the same Body, or belong in any Station or

Degree to the same general Employment: So those that have gotten Estates by Naval Employments, or in any Office, or Calling relating unto Ships, ought in a more especial Manner to lay out their Charity towards the Relief of poor decayed Sea-men and their Families, and let their Abundance become a Supply to their Wants. God who made the Sea, as well as the Land, and hath blessed them and their Ships with so many prosperous Voyages in the Deep, expects they should make him some proportionable Offerings to their poor Brethren; and in as much as they do it unto them, they do it unto him, that put the Difference between them, and hath set the Members in the Body as it hath pleased him.

Wherefore let every one of you to his Power, nay and beyond his Power be willing, and forward to contribute towards the enlargement of this charitable Oeconomy. Let every Man offer according as he is disposed in his Heart. If he have much, let him give plenteously, and if he have little, let him give gladly out of his little, that so if it be possible, the Revenues of the House may so increase, that you may rather want poor Sea-men, and poor Sea-mens Widows and Orphans, for your Alms-Houses, and Pensions, than Alms-Houses and Pensions for their Subsistence, and Relief.

I have made these Uses from the Discourse I had upon my Text, as it relates to the Kingdom of *Solomon*, and I hope the *English* red Cross,

Cross, the Badg of Christs Dominion upon the Seas, or the *Sail-yard*, which the ancient Apologists for Christianity called the Trophy of the Cross; or lastly, the very Name of *Ship*, which is so often used by ancient Church-writers, as a Metaphor for the Church, will be a sufficient Apology for me, if I also apply that other short Discourse, which I made upon my Text, as it relates to the Kingdom of *Christ*, whom, to use the Words of a *Roman* Historian to *Tiberius*, the consent of God and Men hath made Lord of Sea and Land.

I shewed you for the Honour of Navigation, how useful Shipping hath been in propagating the Gospel, and advancing the Kingdom of Christ, which methinks should have some Force upon all those that go down to the Sea in Ships, and do Business in great Waters, to persuade them so to live on Ship-board, as if *Christ* or his Apostles were with them in the Ship. Methinks when Sea-men read in the Gospels, how often our Lord went aboard, and taught, and did Miracles in Ships, they should be afraid of profaning the Vessels, that he sanctified with his Presence, Doctrine, and Miracles, and not dare to drive him out of the Ship by their blasphemous Oaths, in a much ruder Manner than the *Gergasen* Hoggards, who with more Civility, and Respect beseeched him to depart out of their Coasts. Methinks when they read the many Voyages of *St. Paul*, and how that God gave him the Lives of all that failed with him,

two Hundred, Threescore, and Sixteen Souls, it should oblige them to practise the holy Doctrine that he taught, and confirmed with such Miracles, and then they might hope, that God would save them in their Extremity, as certainly as if the Apostle of the Gentiles were among them in the Ship. Methinks they that see the Works of the Lord, and his Wonders in the Deep, should be as holy, as *Noah* in the Ark, and so behave themselves, as those that came among them should see and confess, that God was in them, and among them of a Truth. But on the Contrary, too many of them live so like mere Heathens, as if they were resolved, that Shipping should no longer be serviceable to Christ's Kingdom; and by their raging Curses, and Oaths, often provoke God to put them out of his Protection, and leave them to the merciless Waves, so that if *Noah*, *Daniel*, and *Job*, and as many Apostles were among them, they should only deliver their own Souls. It would be much for the Honour of Christianity, and the Advancement of Christ's Kingdom upon the Seas, if any Way could be found out for the better Instruction of common Sea-men in the Rudiments of Religion, and for reforming, or restraining their open Profaneness; it would become the publick Wisdom of any Christian Nation, to consult upon such an Expedient, and in the mean time, it would become all Captains, and Masters of Ships to do their Duty, and Endeavours; and they might

might do very much towards it, if they would take up the generous Resolution of *Joshua*, and say every one of them for himself, as he did before the Princes of *Israel*; *As for me and my Ship, we will serve the Lord.*

But 2^{dly}, If Shipping, and Navigation hath been so serviceable to the Kingdom of *Christ*, then let Sea-men for the Honour of their Profession, take special Care, above other Men, that by Schism, and Faction, they do not help to pull down the Kingdom of *Christ*, which their Profession help'd to build up. For the Kingdom of *Christ* is the universal Church, whereof this Church of *England* is one sound Part, and Member; and he that endeavours to pull down this Church, endeavours as much as in him lies to pull down the universal Church. As he that rebels, or lifts himself under a Rebel in any Part of the King's Dominions, is a Rebel against all: So he that is a Schismatick, or lifts himself under a Schismatick in any Part of the Church Catholick, is guilty of Schism, which is nothing but spiritual Rebellion against *Christ*, and the whole Church.

Wherefore let me beseech you to avoid this Sin, which is so contrary to the good Services your useful Profession hath formerly rendered unto *Christ*; and methinks of all other Men you should be the least guilty of it, seeing there is so much Likeness, and Conformity, betwixt Naval Discipline and Oeconomy, and
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the Discipline and Oeconomy of the Church. For as the Unity of a Fleet consists in the Union of the Squadrons, and the Unity of every Squadron in the Union of the particular Ships: So the Unity of the Catholick Church consists in the Union of the Episcopal Churches in it; and the Unity of the Episcopal Churches in the Union of the Parochial Churches under them; and to go on with my Comparifon, as he that runs away from his own Ship, runs away from the Squadron, and from the whole Fleet: So he that withdraws from Parochial Communion, withdraws himself from the Diocese in which the Parish is, and cuts himself off from the Catholick Church. The like may be said of him, who is cast out of his Ship for any Mis-behaviour, he is by that Act cut off from the Squadron to which the Ship belonged, and from the whole Fleet. And so a Man that is rightfully excommunicate for Contumacy, is not only cut off from his Parish Church, but from the Diocese, to which the Parish Church belongs, and by consequence from the Catholick Church. And as the Nature of Naval Discipline, and Oeconomy, cannot bear that one Part of the Ship's Company should separate from the other, and set themselves up against it; so neither can the Nature of the Church, or Church-government, endure that Church should be set up against Church, or Altar against Altar; and those that are guilty of setting up opposite Churches
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and Altars, or joyn themselves unto them, are guilty of the same Crime in the Church, as those that make Mutiny in a Fleet, and set up Ships against Ships.

I am sure the Parallel which I have run betwixt the Catholick Church, and a Fleet, and the respective Oeconomies of both, is as good as that of *St. Cyprians*, who, to set forth the Unity of the Church, compares the Catholick Church to the Body of a Tree, the Diocesan Churches to the Boughs which grow out of it; and the particular Congregations under them to the Branches upon the Boughs; and therefore, as I hope you would all abhor, as good Seamen, to be guilty of Sedition, or Rebellion in a Fleet; so I hope, as good Christians, you will as much detest to commit the Sin of *Corab*, the crying Sin of Schism in the Church, which is so destructive to your own Salvation, and to the Kingdom of Christ, which was prefigured in that of *Solomon*, who had Dominion from Sea to Sea, and from the River unto the World's End: And so wishing his Majesty, by God's Blessing (whose Vice-gent and Minister he is over his People) a powerful Navy, and faithful, loyal Officers and Seamen, to serve him therein; I commit you all here, at this Solemnity, to his Almighty Protection, who is the God of the Sea, as well as of the Land, who stilleth the Waves, and maketh the Winds and the Sea obey his Voice; and who, when the Storms make your

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Vessels stagger like a drunken Man, and the stoutest of you fear and despair, yet can bring you to the Haven where you would be. To that Almighty God, Father, Son, and Holy Ghost, be all Honour and Glory now, and evermore. *Amen.*

F I N I S.

7 AP 55

E R R A T A.

PAge 23. Line 1. read *Canna*; p. 54. l. 23. r. *aterna*; p. 77. l. 2. r. *they*; p. 78. l. 13. r. *Sex*; p. 80. l. antep. r. *Sancta*; p. 86. l. 7. r. *Intercession*; p. 116. l. 29. del. *ad Epist.* p. 125. l. 3. r. *Followers*; p. 127. l. 4. del. *my*; p. 148. l. 15. r. *Friend*; p. 153. l. 28. r. *Friendship*. p. 155. l. 21. r. *Closets*; p. 194. l. 7. r. *Intention*; p. 214. l. 14. r. . *And*; & l. 17. r. *Christ*; p. 233. l. 8, p. 275. l. 14, & p. 280. l. ult. r. *Oeconomy*; p. 251. l. 2. r. *of*; p. 279. l. ult. r. *comparative*; p. 284. l. 10. r. *unholy*; p. 285. l. ult. r. *is not in*; p. 331. l. 9. r. *Essence*; p. 352. l. 23. r. *Deduction*; p. 360. l. 5. r. *lifted up*.

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